

A SECOND  
DISSERTATION  
ON THE  
**Liberty of Preaching**

Granted to WOMEN by the  
People called QUAKERS:

In Answer to a late DISSERTATION  
on that Subject.

WHEREIN

*Robert Barclay's* Arguments for the Justification of that  
Practice are supported and corroborated, and that  
Point is more particularly considered and discussed.

WITH

An APPENDIX concerning SINGING.

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By \* \* \* \* \*

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A N D

An Admonitory POSTSCRIPT to the PREACHERS of  
both Sexes.

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By *Bernardus Utopiensis*. With Remarks upon it.

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Phil. IV. 3. *Help those Women which laboured with me in the Gospel, with Clement also, and with other my Fellow Labourers, whose Names are in the Book of Life.*

I Cor XIV. 31. *Ye may all prophesie one by one, that all may learn, and all may be comforted.*

Mat. XXI. 15, 16. *And when the Chief Priests, and Scribes saw the wonderful things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the Mouth of Babes and Sucklings thou hast perfected Praise?*

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DISCONTINUATION

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T H E

# INTRODUCTION.

**W**HAT Part our Christian Women ought to act in our Assemblies, and how far they have a Right to be concern'd in the publick Exercise of the Worship of Almighty God, is a Disquisition of some Importance both to them and us. And whereas, of the Pamphlets publish'd on a late Occasion on the opposite Side of the Question, the only one worth Notice, is a Dissertation, the Author whereof hath disguised himself under the Name of a Traveller, who (as I apprehend) hath depreiated the Female Sex below the Standard of Holy Scripture and sound Reason, and therefore I think it my Duty to contribute my Endeavours to rescue them from that contemptible Light in which he hath placed them, and as in the Prosecution of this Design I have aim'd at Truth, so I have sincerely endeavour'd, that as on the one hand I might not debase them beneath what is meet, so on the other that I might not exalt them above their proper Measure.

Our Author sets out with a Promise to explain in an unanswerable Manner what *St. Paul* means by *1 Cor. 11.* where he intimates that Women may prophesie as well as pray in the Church, and when he has done, declares himself so far satisfied with his own Performance, that all Reply to it could never be but some dark and litigious Pleading for the Support of a desperate Cause, and that if any should attempt it, he will take no Notice of it. Him therefore, for the present, I renounce as incorrigible, and recommend what follows to the honest and impartial Enquirer.

## 4 INTRODUCTION.

As to his Introduction and the Triflingness of it, with divers obvious Impertinencies and Scurrilities, it would be but an Abuse of Time to animadvert on them, which therefore I shall entirely wave,\* and consider only what affects the main Matter in Dispute betwixt him and me; which is this:

Whether or no the Practice of Women's Preaching or Praying in Christian Assemblies is essentially and absolutely (let their Motives, Endowments or Qualifications be what they will) unlawful, as being an Invasion of a Function not only unbecoming their Sex, but absolutely incompatible with the sacred and inviolable Laws left us by the Holy Spirit in that Behalf, as likewise so contrary to sound Reason and common Sense, that no Christian Society should countenance it? (p. 8, 30, 31.)

This is what I oppose, and maintain that, Provided a Woman be possessed with the Endowments and Qualifications proper for Preaching and Praying, she may and ought to exercise them in publick, for the Edification of the Church, and that her so doing is warrantable from Scripture and sound Reason.

I must indeed own, that the publick Appearance of a Woman ought to be attended with that Modesty and Humility which are the peculiar Ornaments of her Sex, and with Caution lest her natural Volubility should degenerate into Trifling and Impertinence; and I shall likewise freely acknowledge the Expediency of the Apostle's Advice in general, *1 Tim. v. 14. ----- That the younger Women marry, bear Children, guide the House, and give none Occasion to the Adversary to speak reproachfully.* And yet, if it should please God to dignify any

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\* Excepting that one Observation of his, where, speaking to *May Drummond*, he says, "Your Deportment----- is humble and modest, and your Apparel every Way suitable to your outward Piety, whereby indeed you give a good and shining Example to some of your *degenerate Sisters*, in whose Attire, and all its Symmetry we see now a-days so many Tokens of Pride and Vanity."

This Rebuke from a Stranger I recommend to the Observation of those whom it concerns, remembering that Scripture-Text in the Epistle to the *PHILIPPIANS*; *Some indeed preach Christ even of Envy and Strife; and some also of Good-will ----- Notwithstanding every Way, whether in Pretence or in Truth, Christ is preached, I therein do rejoice, yea and will rejoice.*

## INTRODUCTION. 3

of the weaker Sex, young or old, so far as to extort even from the Mouth of a professed Adversary such a Confession as this, that the Gentlewoman who has given Occasion to the present Debate, doth really act the Part of a Preacher admirably well, and that indeed when she preaches, she really teaches; if then, say I, in the Words of an Apostle on another Occasion, God gave unto her the like Gift as to us that believed in the Lord Jesus Christ, what is this Traveller or I, that we could withstand him?

I will not deny but that there may be Instances of such whose pitiful Preaching (in the Words of our Author) is not Teaching, but these I do not take upon me to stand Advocate for. These Things I look upon as Abuses of Evangelical Liberty, which may be more easily lamented than totally redressed; but that from such Abuses one should entirely take away the Liberty of Preaching from that Sex, I apprehend would be attended with the like Inconveniencies as destroying the Liberty of the Press, whereby indeed many bad Books would be stifled, but with them also oftentimes the Best.

I shall reduce what I have to offer on this Subject to Four Propositions.

I. By shewing what Prophecy is in the Sense of the Apostle *Paul*, I shall endeavour to demonstrate that our Author's Circumscription of it to Singing with regard to Women, is so far from being an unanswerable Explanation of what St. *Paul* means, 1 *Cor.* 11. where he intimates that Women may prophesie and pray in the Church, that it is at best but an arbitrary Explanation, inconsistent with the Apostle's Definition and Description of Prophecy as also with the Context, and the Tenour of other Parts of the Holy Writings; which I presume will still be further manifested in the Appendix concerning Singing, wherein that of the *New Testament* and our Author appear to be different Things.

II. That



## 6 INTRODUCTION.

II. That he has falsely and unjustly accused *Robert Barclay*.

III. I shall shew more *distinctly* what Part of religious Duties, private and publick, Women have been allow'd and enjoin'd to exercise by the Approbation of the Holy Spirit recorded in the Scriptures.

IV. That the Preaching of Women, or their Speaking to Edification in Christian Assemblies, is a Practice supportable from sound Reason and the Authority of Holy Writ.

But before I proceed to the Proof of these Propositions, as I know there is a good deal of Rubbish in my Way, I shall endeavour previously to remove this; *i. e.* to obviate divers vulgar Errors and Prejudices, which pre-occupying my Reader's Mind would greatly hinder him from discerning the Truth.



## PRELIMINARY

## CONSIDERATIONS.

§ 1. **V**ULGAR Opinions, supported by long Use or Difuse, as they reconcile us to many absurd Things, so they make many reasonable Things look odd, and prepossess us against them. A long continued Use of high-crown'd Hats might render an Introduction of the present flat, and more commodious ones, not less uncouth to some than was the Sight of a human Creature acting the Part of a Preacher in Petticoats, to our Traveller. Suffice it at present only to say, that 'tis neither the Antiquity nor Novelty of any Practice, but its Reasonableness and Usefulness that ought to recommend it.

§ 2. The same Words do frequently in different Ages excite different Ideas, or signify different Things. This is apparently the Case in the Word *Preaching*, which according to the present modish Acceptation, and that of our Author, p. 18. should signify Speaking in a Pulpit within certain consecrated Walls called a Church. But let us see how agreeable this is to the Scripture-Sense of Preaching; (in the mean Time readily granting to our Author that *Philip's* four Daughters, who were Prophetesses, might not be provided with Pulpits) and here first of all I read of *Noah*, a Preacher of Righteousness, 2 *Pet.* 2. 5. As to the Pulpit the Record is silent. Next I read of *Jonah*, c. iii. 1, 2. to whom the Word of the Lord came, saying, "Go unto *Nineveh*, that great City, and *preach* unto it the  
" *Preaching*

"*Preaching* that I bid thee." But it seems he *preached in the Streets*; (and, by the by, it was a short *Preaching*, but much more effectual than most of our modern long ones.) See *Chap. 3.* Nor do I suppose that the Words of the *Preacher*, the Son of *David*, King of *Jerusalem*, contain'd in the Book of *Ecclesiastes*, were deliver'd from a Pulpit. In the *New Testament* indeed, our Lord did teach in the Temple, but the chief Sermon we have transmitted to us was made *on a Mountain*. And *Matt. xiii. 26.* he is describ'd as having usually taught *in the Streets*. And his Command to his Disciples, *Matt. x. 7.* was, "*As ye go, Preach, saying the Kingdom of Heaven is at hand.*" And *Philip preached Jesus* unto the Eunuch *in a Chariot*, *Acts viii. 35.*

*Preaching*, says Bishop *Burnet* in his *Pastoral Care*, *Chap. 9.* is but lately brought into the Church, or at least did but by gradual Steps arrive at the Pitch it is now at. It has appear'd in many different Shapes, says he. According to the present Mode of this Country, some one Man must ascend into a certain elevated Place, and there pronounce a studied and methodical Discourse of half an Hour, or perhaps above an Hour, upon some one Text. But in the Apostle's Days, *1 Cor. 14.* They might all *prophezie* (*i. e.* speak to one another to Edification, Exhortation and Comfort) *one by one*, that all might learn, and all might be comforted. And *v. 30.* If any thing were reveal'd to another that sat by, the first was to hold his Peace: And it was not till a great while after the Apostle's Days that *Preaching* became monopoliz'd by one Man; for we read in *Bingham's Antiquities of the Christian Church, Book 14. Chap. 4. § 6.* that it was frequent to have two or three Sermons by different Persons in the same Assembly, and that when two or more of the primitive Bishops were in one Assembly, they commonly preached one after another.

Moreover, in the Days of the Apostles, *Propheying* or *Preaching* was declar'd to be a Gift of the Spirit, and *Augustin* and *Chrysostom* speak of the Assistance of the Spirit

Spirit in their Preaching. \* But our modern Preaching is an Art of making Orations, acquir'd by meer human Endeavours, and all Pretences to the Gift of the Spirit in this Affair are ridiculed and abandoned to Enthusiasts, although to me this seems to come but oddly from such who are first admitted into what they call Holy Orders by a most solemn Profession that they are inwardly moved thereto by the Holy Ghost, as if the Holy Ghost were oblig'd to attend them at their first Entrance, but ever after left them to themselves. But furthermore, neither was that set Method, Order and Elegancy of Speech, which is so modish at present, any way essential to the Preaching of the Primitive Times. For our Saviour's Sermon upon the Mount is a Collection of distinct and separate Aphorisms and Precepts, and Paul the Apostle, altho' an eloquent Man, declares to the *Corinthians*, 1 Cor. ii. 1, 4, 5. *That he came not to them, with Excellency of Speech. ----- And that his Speech and Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power, that their Faith should not stand in the Wisdom of Man, but in the Power of God.*

And in the early Days succeeding those of the Apostles, studying their Sermons was no way essential (but, extemporary Discourses were frequent among them) nor the naming of a Text, but sometimes they preach'd with a Text, sometimes without one, and sometimes on several Texts. (See *Bingham's Antiquities of the Christian Church*, Book 14. Chap. 4.) The present Mode then of Preaching is but a Novelty in the Christian Church. The Preaching of the purer Times

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\* And truly the ancient Homilies of the Church of England, order'd to be read in the Churches in the Time of Queen Elizabeth, and republish'd A. D. 1640. speak little less, in *Tom. 2. p. 207.* where, on the Descent of the Holy Ghost on the Apostles on the Day of Pentecost, they say thus, " The Holy Ghost came suddenly among them, and sat upon each of them like as it had been cloven Tongues of Fire, " which thing was undoubtedly done to teach the Apostles and all other Men, " that it is He which giveth Eloquence and Utterance in Preaching the Gospel, that " it is He which openeth the Mouth to declare the mighty Works of God, that it " is He which engendereth a burning Zeal towards God's Word, &c.



was as much more simple as it was more efficacious. Men now preach more from their Heads than from their Hearts, and therefore do not reach the Heart, and the Minds of the People are debauched and the Saying of the Scripture is verified among us, *They shall heap unto themselves Teachers having itching Ears, ever learning, &c.*

I shall conclude this Account of the Difference between the ancient and modern Preaching with the Story of the beloved Disciple *John*, who being arrived at a great Age, his Preaching in the Christian-Assemblies consisted only of these Words, *My dear Children, Love one another.* His Hearers grew weary of this at last, and told him of it, to whom he return'd this Answer, worthy of the beloved Disciple, "This is what our Lord hath commanded, and if we do this, we need do nothing else. \*

From the Premises it appears, that neither *Pulpits*, nor *consecrated Walls*, nor *methodical Discourses*, nor *long Discourses*, nor *Study*, nor the *Artifice of Oratory*, are any way essential to Preaching according to the Scripture-Sense thereof, (and the Practice of the purer Ages of Christianity) which is what I would adhere to, and therefore that although my Female Preacher should be destitute of any or all these modern and human Appendages of Preaching, this is not properly a just Objection against her.

§ 3. There is another vulgar Opinion a-kin to the former, which whensoever entertain'd must needs be an effectual Obstacle against the Reception of Women's Preaching, *viz.* that Preaching in the Christian Church is a distinct Office, which must be inviolably confin'd to a certain Order of Men called Clergymen, cloathed with particular Vestments, and to whose Preparation for this Work a long Course of human Learning and

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\* Dupin's *Lives of the Apostles.*

## Preliminary Considerations.

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Study is necessary: Which Opinion, however supported by Custom, will be found to have no Foundation in the *New Testament*.

Indeed these Men have long exercised a spiritual Tyranny over the People and, arrogating to themselves the Name of the *Church* and *Clergy*, have robb'd the Christian People in a great Measure of both the Name and Thing \* unto whom that it originally belong'd appears from 1 *Pet.* v. 3. where the Body of the Faithful are called *God's Heritage*, *Lot* or κληρονομία, *Clergy*. And since the Abolition of the *Jewish* Priesthood there is no Appointment in the *New Testament* of any Particular Order of Men to the Priesthood, nor any Specification of either Vestments or Salaries annex'd to their Office in the *New* as in the *Old Testament*, but the true Believers in general are called a Holy and Royal Priesthood, who are to offer up *Spiritual Sacrifices acceptable to God by Jesus Christ*. See 1 *Pet.* ii. 5, 9. But

Let us see more expressly how agreeable this monopolizing Spirit is to that of the Holy Men recorded in the Scriptures.

In the *Old Testament*, *Moses*, the Man of God, was certainly of a much more enlarg'd Disposition of Soul; for whereas at a certain Time the Spirit came upon *Eldad* and *Medad*, and the News of it was brought to *Moses*, indeed *Josbua* said, *My Lord Moses, forbid them*: But what did the Man of God say? *Numb.* xi. Ver. 25. *Enviest thou, says he, for my sake? Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them.* And in the *New Testament*, the Apostle *Paul* having defin'd Prophefying to be speaking to Men to Edification, Exhortation and Comfort, which I call Preaching, recommends this Gift as most desirable, because most profitable to the Church, say-

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\* And hence the People have neglected God's Gift in themselves, which has lain buried in many an one that otherwise might have made a shining Figure in the Church of Christ, as sure as on the other hand divers, by the customary Methods, have been hoisted into the Pulpit who had been much more serviceable to their Country as *Hewers of Wood* or *Drawers of Water*.

ing, *Brethren*, covet to prophesie. And, *Ye may all prophesy one by one, that all may learn, and all may be comforted.* Such was the Liberty that the primitive Christians enjoy'd, a Liberty of speaking to one another to Edification, which, as it was then declar'd to be a Gift of God, and not acquir'd by Study, but on the contrary we read, 1 Cor. i. That *the World by Wisdom knew not God*, and that the Preaching of *Christ crucified*, was *unto the Jews a Stumbling-block, and to the Greeks Foolishness*; so neither is a long and tedious Preparation of this kind necessary now, to explain those weighty and essential Truths contain'd in the *New Testament*, which it most concerns Mankind to know, which are but few, clear and obvious to ordinary Capacities, consistently with the Goodness and infinite Benevolence of that Being, who, whensoever he was (or is) pleas'd to reveal his Will to Mankind, would no doubt do it, not in Riddles but in clear Terms.

But whereas fine Preaching seemeth of late Days to be too highly cried up, as if the principal Part of the Religion of Christians consisted in making and hearing fine Speeches, I must observe, that it was not by virtue of fine-spun Speeches that Christianity first prevailed in the World, but by the Faith of the primitive Christians manifesting itself by their Love and good Works; (*Non magna loquimur sed vivimus.*) This was a Language like that of the Heavens and Firmament, of which the Psalmist speaks, the Words whereof are gone forth to the End of the World declaring the Glory of God, and shewing his Handy-work, *Psal. 19.* a Language far more effectual than the feeble Tongue or Pen of Man (which could make but an imperfect Representation of the Power and Spirit that animated the first Christians) to the confounding the Strength and Policy of Earth and Hell combined against them.

But when once Men departed from the Life, and descended to an Adoration of Images and Pictures of it; when Men distrusting God, and neglecting his Help, fled to the Power and Policy of this World, and human

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Arts instead of the Gifts of the Holy Spirit, then by the woful Experience of the many apostatizing Ages, was the Simplicity of the Gospel of Christ corrupted and perverted, and the pretended Religion of Jesus made subservient, not to render Mankind wiser and better, but to advance the worldly Designs of those that preached it, till at length Christianity became over-run with Idolatry and Superstition equal to that of Paganism: And when it was in that woful State, who were the chief Instruments of a Reformation? Truly the Clergy were much more remarkable for opposing than carrying it on; but the more faithful Body of the Christian People, whom they contemptuously call the Laity, many of 'em simple Men, and not a few Women, are honourably mention'd in the Martyrologies as Instruments in the Hand of God to break the Bonds of Popish Tyranny, and open to us a Glimmering of the Light of the Gospel of Christ again.

§ 4. There is yet another strong Prejudice against Women's Preaching, allied indeed to the preceding, but however deserving the Place of a distinct Article, because it is seated not in the Judgment, but in the Passions of those that entertain it. And this is no less than the united Interest of the whole Body of Men called Clergymen. For, If, say they, the Pastoral Function may be exercised by Laymen and even Women, then we shall be deem'd no longer necessary, nay perhaps down goes our Trade, our Pomp and Revenues. And indeed, it is hardly credible to me that these Men would have ever made the Opposition that some of them have done to a Woman's preaching Jesus in a sensible manner, if Preaching were a Profession which there was nothing to be got by.

Lastly, If it should once be proved that God gives his Holy Spirit to Women, and reveals his Will to them as well as to Men, surely none would be so hardy as to deny that he may speak to us by them as well as by Men, if he so pleaseth, now as he indisputably did in former Times.

Now

Now the Gift of the Holy Spirit is what I always suppose to be not only common to every Believer, but that more especially, it is an essential and inseparable Qualification of every faithful Minister of the Gospel, and to deny this I take to be not only a Defection from the constant Doctrine of the *New Testament*, but also from that of the ancient Church of *England*\* and contrary to the Tenour of her settled Forms of Prayer, wherein an immediate Divine Inspiration and Illumination is evidently set forth as the common Privilege of every faithful private Christian, whether Man or Woman, both being jointly and equally concern'd in offering up the following Petitions to Almighty God, *viz.*

In the Collect for Easter-Day.

*Almighty God, &c. we humbly beseech thee, that as by thy special Grace preventing us, thou dost put in our Minds good Desires, so by thy continual Help we may bring the same to good Effect.*

Fifth Sunday after Easter.

*Grant to thy humble Servants, that by thy Holy Inspiration we may think those Things that be good, and by thy merciful Guidance may perform the same.*

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\* "It is, say the ancient Homilies, Tom. 2. p. 209. the Holy Ghost and no other that doth quicken the Minds of Men, stirring up good and Godly Motions in their Hearts, which are agreeable to the Will and Command of God, such as otherwise of their own crooked and perverse Nature they should never have." And again, *ibid.* p. 212. "Our Saviour Christ departing out of this World unto his Father, promised his Disciples to send down another Comforter, which should continue with them for ever, and direct them into all Truth; which Thing to be faithfully and truly perform'd the Scriptures witness. Neither must we think that this Comforter was either promised or else given only to the Apostles, but also to the universal Church of Christ dispersed through the whole World. The Words of Christ are most plain in this Behalf, saying, that the Spirit of Truth should abide with them for ever, that he would be with them always (he meaneth by Grace, Virtue and Power) even to the World's End." And still more expressly to our Purpose, Tom. 2. p. 229. on Ephes. iv. 8, &c. where Christ is said to have ascended up on high and given Gifts to Men, some Apostles ----- some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, they say thus, "Christ hath still the Power to the World's End to distribute his Father's Gifts continually to his Church, to the Establishment and Comfort thereof."

Nineteenth Sunday after Trinity.

*Mercifully grant, that thy Holy Spirit may in all Things direct and rule our Hearts.*

Whit-Sunday.

*God, who as at this Time didst teach the Hearts of thy faithful People by sending them the Light of thy Holy Spirit, grant us by the same Spirit to have a right Judgment in all Things.*

Thus it appears by the approved and daily repeated Prayers of the Church of *England*, that the Influence of the Holy Spirit is deem'd necessary to every private Christian. If so, then certainly a more eminent Degree of it must be requisite for a Minister, which accordingly is expressly acknowledg'd in the Office of Ordination, wherein the Church of *England* supposes an extraordinary Measure of the Divine Spirit to be convey'd to every Priest in his Ordination when these Words are utter'd by the Bishop, *Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands.*

If then an extraordinary Measure of the Holy Spirit be thus convey'd to every Priest, is it a Name or a Thing? Is it convey'd to him in Word only, or in Power? Is it an idle and unactive Principle, or the contrary? And by what Effects or Operations doth it exert it self? As to the Gift of Tongues, of Healing, and such extraordinary Operations of the Divine Spirit which were frequent in the Infancy of the Church, the Quakers agree with other Protestants in not affecting to prove their Doctrine by those, as asserting no other Doctrine than that of Christ and his Apostles, which have already been confirm'd by those Miracles; but they assert and seriously maintain, that as the Holy Spirit is given to every private Christian, and more eminently



eminently to every faithful Minister, and that God doth not bestow his Gifts in vain, that therefore it enlighteneth the Understanding, and quickeneth the Powers of the Soul to every good Word and Work, and consequently, that it is this Day as assuredly as formerly able to (and that it is very consistent with God's Glory that it should) Inspire the Ministers of the Gospel with the Gift of Prophecy in the Apostle's Sense, *i. e.* speaking to Edification, Exhortation and Comfort, not for *filthy Lucre's* sake, which is absolutely prohibited, (1 *Pet.* v. 2.) but of a ready Mind. Wherefore to conclude, since it is on all hands agreed that every faithful Minister is endow'd with an eminent Measure of the Holy Spirit, and at the same time it is certain from Scripture, that Women have been filled with the Holy Ghost as effectually without the Imposition of a Bishop's Hands as with it; the Question then between me and my Adversary properly is, not whether a meer Woman, but whether a Woman, assisted by the Divine Spirit, may speak in a Christian Congregation, which I proceed now to consider according to the Method proposed.

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A SECOND

# DISSERTATION

## ON THE

# Liberty of Preaching

Granted to WOMEN by the  
People called **QUAKERS.**

### C H A P. I.

**F**IRST then I propose, by shewing what Prophesying is in the Sense of *Paul* the Apostle, to demonstrate that our Author's Circumscription of it, with regard to Christian Women, to the Singing or Recital of *David's* Psalms or other Spiritual Songs, formerly composed by others, is so far from being an unanswerable Explanation of what *St. Paul* means, *1 Cor. xi.* where he intimates that Women may prophesie and pray in the Church, that it is at best but an arbitrary Explanation, inconsistent with the Apostle's Definition and Description of Prophesying, as also with the Context and Tenour of other Parts of the Holy Writings.

The Text in dispute is this, *1 Cor. xi. 4, 5. Every Man praying or prophesying having his Head covered dishonoureth his Head; but every Woman that prayeth or prophesieth with her Head uncovered dishonoureth her Head."*

Now our Author having shewn, that the Words *Prophet* and *Prophecy* have different significations in the

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Holy Scriptures, and own'd, *p. 24.* that besides the Prediction of future Events, they also signify in the *New Testament* as well as *Old*, and even in this very Epistle of *Paul, Preacher, Preaching, and publick Exhortation*, proceeds in these Words; "*But the chief Thing we must here particularly take Notice of*" is, *3dly*, That Prophecy is also taken in Holy Writ for that Part of the Divine Service which consists in praising and magnifying the Holy Name of God, in exalting his adorable Perfections, in enumerating with Thanksgivings his great Benefits, &c. And this is particularly performed by singing or reading in the Church with Zeal and Attention, with pious Ejaculations, the Psalms or any other Spiritual Songs dictated of *old* to Holy Men or Women by the prophetick Spirit of God, or composed since by some other pious and learned Divines, and of this last Assertion we have several and unquestionable Instances in the Historical Part of the *Old Testament*, which put the thing beyond all Controversy, and particularly three." *1st. Miriam, Exod. 15.* The *2d* is from *1 Sam. x. 5.* and the *3d* from *1 Chron. 25.* all which being recited by him, he then goes on in these Words, "Now, Madam, 'tis very easy, I am sure, to decide what *St. Paul* means *1 Cor. xi.* where he seems to grant to Women as well as to Men the Liberty of Prophesying in the Church. For according to the foregoing Distinction grounded upon undeniable Instances we may argue thus; since the Apostle, *1 Cor. 14.* and *1 Tim. 2.* forbids Women to speak \* and to Teach \* in the Church, and that in his Rules in that Behalf there can be neither Contra-

" diction

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\*\* He might with equal Justice to the Translation have said, since the Apostle forbids Women to *Talk in the Church*, and to *Teach* or *usurp Authority over their Husbands*. For, besides the Artfulness of connecting the Words *in the Church* to the Words *to Teach*, which the Scripture does not, it doth not appear in *1 Tim. 2.* That the Apostle is there speaking about the Behaviour of Women in the Church (as he is in the other Text of the *Corinthians*) but rather of *married Women* (as is probable from the Context, and particularly *v. 15. She shall be saved by Childbearing, &c.*) and their



“ diction nor Recantation, it follows evidently that by  
 “ the Liberty he had granted them before to *prophe-*  
 “ *sie* as well as to *pray* in the Church, we must not un-  
 “ derstand a Liberty of Speaking or Preaching in Re-  
 “ ligious Assemblies, which is a Pastoral Function, but  
 “ only the Liberty of Praising and glorifying God by  
 “ joining with all the Men there assembled with them  
 “ in Singing or Reading with Zeal and Attention  
 “ the *Psalms* of *David*, or any other Spiritual Songs;  
 “ and thus, without doubt, did formerly prophesie all  
 “ pious Women in the Apostolical Times, and thus  
 “ also now prophesie or may prophesie all Women  
 “ in all the Reformed Churches.” So far our Author.

I proceed now to shew what Prophefying is in the  
 Sense of the Apostle *Paul*, and in order to do this I  
 shall not, as our Author has done, explain *Paul* out of  
 the far fetch'd Texts of *Exodus*, *Samuel* and *Chronicles*,  
 but I shall explain *Paul* by *Paul* himself in the same

their Behaviour towards their Husbands, the Word *ἀνδρὶ*, the Genitive of *ἀνδρ*,  
 being in several Places of the *New Testament* render'd Husband, as in *Rom.* vii. 2.  
 and *1 Cor.* vii. 39. and xiv. 35. and likewise Dr. *Hammond's* Marginal Reading has  
 it so here: And then neither this Text nor the other in *1 Cor.* xiv. 35. would be  
 of universal Extent, being not applicable to such as have no Husbands, as Virgins  
 and Widows. And as to the Text *1 Cor.* xiv. 35. “ It is a Shame for Women to  
 “ *Speak* in the Church,” the Word *λαλεῖν* may as well be render'd to *Talk*, i. e. in a  
 more confined Signification than to *Speak*, viz. to discourse in such a Manner as to  
 admit of a Reply, or in the Way of Dialogue; for even our Author owns that it is  
 not meant of all speaking, since they may pray or sing in the Church, according  
 to him, in Conjunction with others, which they cannot do without Speaking.  
 And that the Word *λαλεῖν* is frequently used in the *New Testament* in this Sense  
 appears from *John* iv. 26. 27. where it signifies Jesus's Conversation with the  
*Samaritan* Woman; and xiv. 30. *Mark* vi. 50. his Conversation with his Dis-  
 ciples; *Luke* ix. 30. with *Moses* and *Elias*; *John* ix. 37. with the blind Man;  
*Acts* xxvi. 31. ----- the Governor and *Berénice*, and they that sat with them.  
 And when they were gone aside, they talked between themselves, *ἐὰν λαλῶν ὁ ἀπὸ*  
*ἀλλήλων*; and *Rev.* xxi. 15. *John's* Conversation with the Angel. Which Inter-  
 pretation of the Word *λαλεῖν* agrees very well to the immediately preceding Words,  
 “ If they will learn any thing, let them ask their Husbands at home.” So that as Talking  
 and Prophefying are two different Things, the one a familiar Discourse, or by Way  
 Conversation, the other a Speaking in the Way of Exhortation, Predication or Prais-  
 ing God by a Divine Impulse, the Apostle by forbidding to Women the first did  
 not forbid them the last, (and consequently the Interpretation of *1 Cor.* xi. 5.  
 to mean Preaching, does not imply any Self contradiction at all in the Apostle;)   
 which Comment upon this Text is not peculiar to the *Quakers*, but agreeable to that  
 of divers learned and disinterested Men, as will appear in the second Chapter,  
 where both these Texts from the *Corinthians* and *Timothy* are more particularly con-  
 sidered.

Epistle, written at one and the same Time to the same People, and upon the same Occasion. Indeed the Force of Truth has extorted from our Author an Acknowledgment much against himself, at the Close of the Paragraph in p. 24. viz. that in this very Epistle *Paul* calls *Prophets* the Preachers of the Gospel, and *Prophecies* their publick Exhortations. But he goes on, and in effect says, this we are not to mind, but p. 24, 25. what we *must particularly take Notice of* is that Sense in which the Word Prophecy is taken in the cited Places of *Exodus*, *Samuel* and *Chronicles*, wherein he entirely confines it to a Recital of Divine Songs, formerly composed by others. How sincere our Author is in deserting entirely the Epistle before him, and flying to those remote Texts in the *Old Testament* I leave to the Judgment of the impartial and proceed to explain *Paul* by *Paul* himself.

In the 12th Chapter, he recites the Diversity of Spiritual Gifts, v. 4. *“There are Diversities of Gifts, but the same Spirit. And v. 8. To one is given by the Spirit the Word of Wisdom, &c. Ver. 10. to another the Working of Miracles; to another Prophecy, &c. And v. 11. All these worketh that one and the self-same Spirit dividing to every Man severally as he will. Then, c. 14. he begins with a Recommendation of Prophecy beyond other Spiritual Gifts, v. 1. 4. Desire Spiritual Gifts, but rather that ye may prophesie. This he prefers particularly before the more miraculous Gift of speaking in an unknown Tongue. A very good Reason follows, viz. v. 2. For he that speaketh in an unknown Tongue, speaketh not unto Men; but unto God; for no Man understandeth him, &c. v. 3. But he that prophesieth, speaketh unto Men to Edification, Exhortation and Comfort. And v. 4. He that prophesieth edifieth the Church. And v. 31. Ye may all prophesie one by one, that all may learn, and all may be comforted. And very consistent with all this is v. 12. Forasmuch as ye are zealous of Spiritual Gifts, seek that ye may excel to the edifying of the Church. And v. 39. as a Conclusion of the whole Matter, he says, Wherefore, Brethren, covet to prophesie, and forbid not to speak with Tongues.*

See here, not a single Text, but a Concourse of Texts, plainly shewing what the Writer meant by Prophecy, *viz.* 1. Since it was a Speaking in a Christian Congregation to the Edification, Exhortation and Comfort of the Hearers, it was apparently what with us is called (by another Name) Preaching. And agreeable to this is *Tindal's* Explanation of the Sense of the Word *Prophecy* and *Prophet* in the *New Testament*, in the Table of Principal Matters prefixt to his Bible, where he saith, That "to *prophezie* signifieth to Teach," "in expounding the Mysteries of the Holy Scriptures." And "A *Prophet* is he that teacheth that Thing which God hath opened to him by his Spirit to the Edifying of the Church." 2. By the repeated Declarations of the Apostle it appears, that this Prophefying or Preaching was a Gift of the Holy Spirit immediately communicated to the Person who exercised it: And agreeable to this is the Sense of the same Word in *Acts* xix. 6. where Prophefying as well as Speaking with Tongues is declar'd to be an effect of receiving the Holy Ghost. But our Author's Prophefying, being a meer Recital of the Psalms of *David*, &c. by Men and Women jointly, was not a Gift of the Holy Spirit to them, but only a Repetition of what the Holy Spirit had formerly dictated to others. ----- And whereas divers Women, in the Language of the Holy Spirit, (which our Author, *p.* 21. seems to profess himself a Proficient in) are dignified and distinguish'd by the Name of Prophetesses, he takes the Liberty of confounding all pious Women (both of the Apostolical and present Times) together, by making them all Prophetesses. 3. When the primitive Christians prophesied, according to the Apostle, they were to prophesie *one by one*; but according to our Author's Comment upon the same Apostle, they were to prophesie *all together*.

Seeing then that in the Language of the Apostle *Paul*, Prophefying and Preaching signified the same thing, which also our Author acknowledges to be the Case



Case with respect to the Men in this very Epistle, therefore when the Apostle comes to speak of the proper Behaviour of Men when they prophesied, viz. 1 Cor. 11. 4. saying, *Every Man praying or prophesying having his Head covered dishonoureth his Head*, he must be interpreted to mean Preaching. And therefore since the Gift of Prophecy in every Sense of the Word, (namely, whether it signify Exhortation, Praising God or Prediction) is no where in the *Old or New Testament* restricted to the Male Sex, but there are divers positive Instances that it was common to both Sexes, (as shall be more amply shewn in the Sequel) and since in the next Verse he uses the same Words with respect to the Women as in the preceding to the Men, viz. v. 5. *Every Woman that prayeth or prophesieth*," it is therefore very reasonable, and agreeable to the Context, and the Apostle's repeated Explanation of the Word Prophecy, as also to the Tenour of other Parts of the Holy Writings, to interpret that Passage concerning the Woman to signify the same Action to be perform'd by her, requiring her to be cover'd, as by the Man, requiring him to be uncover'd, i. e. speaking in publick to Edification, &c. And consequently our Author's Explanation of the Praying and Propheying of Women in this Place, viz. making it to signify, Every Woman repeating the Prayers or Prophecies of others is at best, but merely arbitrary, and disagreeable to the Context and to the Tenour of other Parts of the Holy Writings, and such as shews, that having set out with a strong Prejudice against Women's Preaching, he is resolved to maintain it.

To confirm the above Explanation of 1 Cor. xi. relating to the Propheying of Women, I shall here subjoin the Comment of a learned and impartial Man, \* whose Judgment was no way sway'd by any View to a Party.

" 1. It was, *says he*, the Custom of Women who appear'd in publick to be veil'd. Praying and Prophe-

\* Lock's Comment upon Paul's Epistles.

“ fying seems to be the Performance of some particular  
 “ publick Action in the Assembly by some one Person,  
 “ which was for that Time peculiar to that Person;  
 “ and whilst it lasted the rest of the Assembly silently  
 “ assisted. For it cannot be supposed when the Apostle  
 “ says, *A Man Praying and Prophefying*, that he means  
 “ an Action perform'd in common by the whole Con-  
 “ gregation. If he did, what Pretence could that give  
 “ the Woman to be unvail'd more during the Per-  
 “ formance of such an Action than at any other Time?  
 “ A Woman must be vailed in the Assembly; what  
 “ Pretence then or Claim could it give her to be un-  
 “ vail'd that she joyn'd with the rest of the Assembly  
 “ in the Prayer that some one Person made? Such  
 “ a Praying as this could give no more Ground for  
 “ her being unvail'd than her being in the Assembly  
 “ could be thought a Reason for her being unvail'd.  
 “ The same may be said of Prophefying when under-  
 “ stood to signify a Woman's joining with the Congre-  
 “ gation in singing the Praises of God. But if the  
 “ Woman pray'd as the Mouth of the Assembly, &c.  
 “ then it is like she might think she might have the  
 “ Privilege to be unvail'd, bare-headed, or at least  
 “ open-faced as well as the Men.

“ 2. Prophefying, Praying and Singing were then  
 “ Gifts of the Holy Spirit, see *1 Cor. xii. 10.* and *1 Cor.*  
 “ *xiv. 15.* and *Jude 20.* And that the Spirit of God  
 “ and Gift of Prophecy should be pour'd out upon  
 “ Women as well as Men in the Time of the Gospel  
 “ is plain from *Acts ii. 17, 18.* and then where could  
 “ be a fitter Place for them to utter their Prophecies  
 “ than in the Assemblies?

“ 3. When any one prophesied in *St. Paul's* Sense,  
 “ they did it alone, the rest remaining silent. See  
 “ *1 Cor. xiv. 31.* And indeed how could it be other-  
 “ wise? For who could join with the Person so pro-  
 “ phesying in Things dictated to him alone by the  
 “ Holy Ghost, which the others could not know till  
 “ the Person prophesying utter'd them? So far *Locke.*

## C H A P. II.

**T**HE Second Proposition I undertook to prove, was, that our Author has falsely and unjustly accused *Robert Barclay*.

In order to which, it is necessary first of all to present to my Reader's View the Paragraph in *Barclay's* Apology, about which our Author so much contends, viz. the third and last Paragraph of the 27th Section of his 10th Proposition concerning the Ministry, which is as follows: " Seeing Male and Female are one in  
 " Christ Jesus, and that he hath given his Spirit no less  
 " to one than the other; when God moveth by his  
 " Spirit in a Woman, we judge it no ways unlawful  
 " for her to Preach in the Assemblies of God's People.  
 " Neither think we that of *Paul*, 1 Cor. xiv. 34. to  
 " reprove the Inconsiderate and Talkative Women  
 " among the *Corinthians*, who troubled the Church of  
 " Christ with their unprofitable Questions, or that,  
 " 1 Tim. ii. 11, 12. that Women ought to learn in Silence,  
 " not usurping Authority over the Man, any  
 " ways repugnant to this Doctrine; because it's clear,  
 " that Women have prophesied and preach'd in the  
 " Church; else had that saying of *Joel* been badly applied  
 " by *Peter*, Acts ii. 17. And seeing *Paul* himself in the same Epistle to the *Corinthians* giveth  
 " Rules how Women should behave themselves in their  
 " publick Preaching and Praying, it would be a manifest  
 " Contradiction if that Place were otherwise  
 " taken in a larger Sense. And the same *Paul* speaks  
 " of a Woman that labour'd with him in the Work of the Gospel.  
 " And it is written that *Philip* had four Daughters that prophesied.  
 " And lastly, it hath been observed that God hath effectually in this Day converted many Souls by the Ministry of Women, and  
 " by



“ by them also frequently comforted the Souls of his Children; which manifest Experience puts the thing beyond all Controverſie.” So far *Barclay*. Upon whom our Author.

“ Nothing is weaker, nothing is leſs candid, &c. than what *Barclay* ſays on this Subject. ----- All his Oracles are nothing elſe but Lies, and all his Arguments but ſhitting Tricks, unworthy of an honeſt Man, and much more of a Chriſtian.” To prove which he proceeds, and firſt of all accuſes him of a Deſign to impoſe on his Readers by falſe Quotations, and upon theſe Words, [*Inconſiderate and Talkative and unprofitable Questions*,] ſays, “ Pray what other Aim had that Man by writing in *Italick* theſe Words, but to make the Readers believe he cited the very Words and Expreſſions uſed by St. *Paul* himſelf, and thereby perſuade them conſequently that Women ought only to abſtain in the Church from all Prating, Prattling, Babbling and needleſs Questions, and no ways from Preaching?” And again, *Paul* gives Rules how Women ſhould behave themſelves in their publick *Preaching* and *Praying*, ſays *Barclay*. And, “ he writes theſe laſt Words in *Italick*,” ſays our Author, “ to intimate again, that he fairly quotes the very Words and Expreſſions of the Apoſtle; which however he doth not.” To theſe Allegations I anſwer,

From what our Author ſays, p. 9. it is probable his Edition is that lately reprinted at *London*, wherein indeed the Words he mentions do ſtand in *Italick*, but let the Words mention'd be in *Italick*, or let them be in *Roman* Character, no Intention in either Author or Editor follows from thence of impoſing on us ſuch Words for Words of Scripture. As to the Author, he is indifputably clear; for in the firſt *Latin* Edition, publiſh'd by himſelf at *Amſterdam*, 1676, as likewiſe in the *Engliſh* Edition, 1678, revifed by himſelf, not one of theſe Words he cavils about, viz. [*Inconſiderate and Talkative*] [*unprofitable Questions*] and [*Preaching* and

and Praying] are in the *Italick*, but all are in the *Roman* Character.\* Now *R. Barclay* died *A.D.* 1690. *i. e.* before the other Editions, in which the Words mention'd stand in *Italick* Characters, appear'd. This therefore is an apparent Injury done to the deceased Author.

Some of the Editors then of *Robert Barclay* in the subsequent Editions have put those Words in *Italick*: But what then? So they do in this very individual Paragraph and innumerable other Places of the Book, divers other Words, where no Reader, in the least acquainted with Scripture, could imagine that a Citation from thence is meant, but only that the Words were conceived to be of more than ordinary Emphasis: And accordingly in divers Editions are many Variations of this kind, according to the Fancy of the Editor or Printer. † For Instance, in the *London* Edition of 1701 and 1736, and in that of *Dublin*, 1737, the Words [*in a Woman*] are in *Italick*, which are not so in divers other Editions, and in the Folio Edition of 1692, [*Assemblies, God's People*] and [*Comforted, Souls, Children*] are in *Italick*, *viz.* otherwise than in divers other Editions. Again, in the *French* Edition, publish'd in *London*, 1702. (a Language 'tis presumed our Traveller is not unacquainted with, and from whence he might have made his Report, unless he had a strong Propensity to rail) the Words [*Indiscretés & Babilardes,*] (*Indiscreet and Talkative,*) and [*par leurs Questions inutiles,*] (*by their unprofitable Questions,*) are not in *Italick*, but in *Roman*; but the Words [*Es-*

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\* Nay even in the *Dublin* Edition, printed in 1737, [*Inconsiderate and Talkative*] and [*Preaching and Praying*] are not in *Italick*, but in the *Roman* Character.

† If all the Editions of *Barclay* be examin'd, it will be found that the Work of each Printing-House differs in the *Italick*. Some Houses have plenty of that Letter: And *Moxon*, in his *Art of Printing*, p. 220. says, "A good Compositor is ambitious ----- and consequently considers how to order his Work ----- as how to "make his *Indenting, Pointing, Breaking, Italicking,* &c. the better sympathize with "the Author's Genius, and the Capacity of the Reader:" Adding to these the Liberty that Editors and Correctors of the Press often take of distinguishing particular Words according to their own Fancy, it may not seem strange to see the *Italick* in the Editions printed by *Sowle* and *Ralston* in *London*, intersperled more plentifully than in the Editions publish'd in *Dublin* or elsewhere, where that Character was more scarce.

*festivement converti plusieurs Ames, and Ministere des Femmes,*] near the End of the Paragraph, are in *Italick*. And pray why has not our Author order'd his Printer to put these Words also in *Italick* as they stand in the later Editions? Truly he plainly here incurs a Suspicion of that Cunning which he in vain attempts to tax Robert Barclay with. However let us hear him further.

" You shall not, *says he*, find any thing in the Chapter  
" cited by Barclay, that might in the least induce you  
" to believe, or even suppose, that the Women of Co-  
" rinth were then troubling the Church with their unsea-  
" sonable Talkativeness, or foolish Questions. It is but  
" a groundless Supposition, &c." To which I answer,

That the Division of the Bible into Chapter and Verse is but a modern Invention, and oftentimes done in such a Manner as to break the Connexion of the Parts of the Discourse; and to judge of the Meaning of an obscure Passage, it is often necessary to read the whole Epistle, &c. and thereby enquire into the Occasion and Design of it, and the State of the Persons written to, in order to form the most probable and consistent Interpretation.

Now in the present Case, it is certain that the *Corinthians* to whom the Apostle at that Time wrote, were not only a very weak, but a very disorderly Company of Believers, as appears from divers Passages in the Epistle, particularly the Introduction in Chap. i. as also Chap. iii. Verse 1, 2, 3, 4. *And I, Brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto Babes in Christ. I have fed you with Milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you, Envyng, and Strife, and Divisions, are ye not carnal, and walk as Men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? And Chap. vi. V. 6. Brother goeth to Law with Brother. And see Chap. xi. V. 20, 21. ----- When ye come together therefore into one Place, this is not to eat the Lord's Supper; for in Eating every one taketh before*



other his own Supper, and one is hungry and another is drunken. And lastly, the general Tenour of the 14th Chapter, of which the Words that are the Subject of the present Dispute are a Part, is to advise them how they should exercise their Gifts to Edification, and with Decency and Order. From this weak, disorderly and factious Condition therefore of the Church of *Corinth* at that Time, joyn'd to the Consideration of the natural Loquacity of the Female Sex, and their Proneness to take part with their Husbands, it appears to be not a groundless, but a very probable Supposition, that those Women might sometimes be but too apt to disturb the Peace of the Church.

But our Author proceeds, and says, " I discover another shameful Instance of Obliquity and Deceitfulness in what *Barclay* quotes out of 1 *Tim.* ii. i. e. in Retrenching out of the Place he quotes these Words [*I suffer not a Woman to Teach.*] Do you not now, says he, discover, by what Spirit our Writer was Moved, when he wrote his Book? Whether it was his own Spirit, or the Spirit of a certain Court, that set him at Work, in order to create new Divisions among the *English*, as it is commonly believed, it is a Thing I would not determine." I presume, he means the Court of *Rome*.

This is a dark Suggestion of our Author, which tho' void of all Proof, (and the contrary whereof, if it were worth while to take notice of every Reviler, might be demonstrated by living Witnesses of *Barclay's* Life, Conversation, Disposition, and divers Sufferings and worldly Disadvantages he underwent on the Account of the Profession he had embraced, as also by the general Tenour of his Writings against the Corruptions of *Papery*, and particularly his Treatise of Universal Love, and his Anarchy of the *Ranters*, and Hierarchy of the *Romanists*, wherein he expressly writes against the *Papists*) yet utter it he will, and thereby manifest his Scurrility and want of the principal of all the Christian Graces, Charity.

But

But in answer to his Conclusion of Obliquity and Deceitfulness in what *Barclay* quotes out of 1 *Tim.* ii. I observe, 1<sup>st</sup>. That *Barclay* professes to treat the Subject of Women's Preaching in a short and summary Manner, (see his foregoing Paragraph where he introduces it) writing but one Paragraph upon it, and in this Paragraph accordingly studying Brevity, he does not cite, but only glance at divers, even of the Texts that made for his Purpose; for Instance, the Words "Seeing Male and Female are one in Christ Jesus, and that he gives his Spirit no less to one than to the other;" as also "a Woman that Laboured with *Paul* in the Work of the Gospel," he could have easily deduced from (and supported by Citations from) Scripture, if he had intended to have discussed this Point at large. And again, of one of the Principal Texts that he cites in his own Favour, viz. *Acts* ii. 17. he does not repeat the Words, but only refers to the Place; surely then a generous Reader would have indulged him in the same Liberty with respect to the Texts that seem'd to make against him; and indeed he cites the two strongest in all the Bible, naming both the Chapters and Verses, where his Reader might, with very little Trouble, find out his Fraud, if he intended any, which how consistent it is with the Character of Cunning and Craftiness which our Author would fasten upon him, I leave to the impartial Reader. 2. Whereas of the several Texts he either hints at or cites, whether for or against himself, he does not in any one of 'em repeat the Words of the Text entirely and precisely, but thinks it sufficient to tell the Sense and Design of them, which is apparently the Case with respect to the Text in the *Corinthians*, about which our Author has made so much fruitless Stir, as is evident furthermore by *Barclay's* Words [ "That of *Paul* 1 *Cor.* xiv. 34. to reprove, &c." ] so in this Text of *Timothy* he appears to have thought it sufficient likewise to signify the Sense of the  
Text

Text in these Words, " That Women ought to *learn in Silence* ; " which, when rigidly interpreted, amount to the full Extent of the other Words, *I suffer not a Woman to Teach* ; and that he neither was (nor had Reason to be) apprehensive, that if he had added these last Words he would thereby have betray'd his Cause, is evident from the Words he subjoins, *viz.* " Seeing *Paul* himself in the same Epistle to the *Corinthians*, gives Rules how Women should behave themselves in their publick Preaching\* and Praying, it would be a manifest Contradiction if that Place were otherwise taken in a larger Sense," *i. e.* if the *1 Cor. xiv. 34.* were interpreted to be a Prohibition of all Speaking in the Church ; and for the same Reason would there be a Contradiction in understanding the other Text in *Timothy* to prohibit all Teaching without Limitation. And indeed *Barclay* has the Countenance of divers learned Commentators (who wrote with no View to espouse the Cause of the *Quakers*) to interpret these Texts with a Limitation and Exception, *viz.* not only *Locke*, but also *Pool* and *Grotius*. The last on *1 Cor. xi. 5.* having premised that there were divers *Female-Propheteesses* both in the *Old* and *New Testament*, who were wont publicly to expound the Holy Prophets, concludes thus ; " Wherefore *Paul's* forbidding Women to exercise the Gift of Teaching in *1 Cor. xiv. 34.* is to be understood with an Exception, *unless they have a special Command from God :*" And *Pool* on *1 Tim. ii. viz.* " *I suffer not a Woman to Teach,*" says, that " this is to be understood of ordinary Women and ordinary Cases, not concerning such as prophesied from an extraordinary Motion or Impulse from the Spirit : For we read of Women-Propheteesses, in the *Old* and *New Testament*, as *Huldah*, *Anna*, and

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\* That Prophefying and Preaching are synonymous in *Paul's* Sense has been shewn in the preceding Chapter.



"Philip's four Daughters; and of some Women in the Primitive Church, viz. 1 Cor. xi. 5. that they prophesied." See here a Sense of this Text different from our Author's, but agreeable to *Barclay's*.

And on 1 Cor. xiv. 34. "Certainly if the Spirit of Prophecy came upon a Woman in the Church she might speak, as *Anna* ----- and I cannot tell how Philip's four Daughters prophesied, if it was not in the Presence of many."

Thus these learned Commentators, than whom it is apparent that our Author is a Man of much more narrow Principles.

But to shew that the Words, *I suffer not a Woman to Teach*, are far from being a general Rule, admitting of no Exceptions, I shall produce three Instances out of the Sacred Records, where we have the Approbation of the Holy Ghost, of Women's Teaching Men in Divine Matters.

To say nothing at present of *Deborah*, *Huldah* and *Judith* (though these are eminent Instances of it) I refer first to *Judges* xiii. where the Angel of the Lord appeared unto *Manoah* and his Wife, the Mother of *Samson*; and Verse 19. ----- *Manoah took a Kid with a Meat-Offering, and offered it upon a Rock unto the Lord, and the Angel of the Lord did wondrously ----- and Manoah and his Wife looked on, and fell on their Faces to the Ground. ----- Then Manoah knew that he was an Angel of the Lord, and Manoah said unto his Wife, We shall surely die, because we have seen God. But his Wife said unto him, If the Lord were pleased to kill us, He would not have received a Burnt-Offering and a Meat-Offering at our Hands, neither would he have shewed us all these Things, nor would as at this Time told us such Things as these.* Here the Wife knew more of the Mind of God, had more Faith and more Reason than the Husband. 2. In the *New Testament*, *Anna* the Prophetess, *Luke* ii. spake in the Temple concerning Christ to all them that look'd for Redemption in *Jerusalem*.  
The

The 3d Instance is from *Acts* 18. where we read that *Aquila* and *Priscilla* instructed the eloquent and mighty *Apollos*, expounding unto him *the Way of God more perfectly*. And accordingly *Paul*, *Rom.* xvi. 3. says, *Greet Priscilla and Aquila, my Helpers in Christ Jesus*.

To proceed, "it is clear, says *Barclay*, that Women have preach'd and prophesied in the Church; else had that saying of *Joel* been badly applied by *Peter*, *Acts* ii. 17, 18." Upon which our Author. "That Women have prophesied I grant; that Women have preach'd in the Church I deny." For an Answer to this I refer to my fourth Chapter, wherein the Matter of Fact in dispute is consider'd at large. In the mean Time, it is necessary in this Place to consider the Text here referr'd to, which runs thus: *It shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophezie, &c. And on my Servants, and on my Hand-Maidens (mark the Reduplication) I will pour out in those Days of my Spirit, and they shall prophezie.*" Our Author indeed seems strongly inclin'd to confine the Completion of this Prophecy to the Day of *Pentecost*; but besides that the Words *in those Days*, and *upon all Flesh*, shew it to be of a larger Extent, *the last Days* commonly in the *New Testament* signify the Gospel Times, or the Days of the Messiah in general. See *Heb.* i. 2. *2 Tim.* iii. 1. *2 Pet.* iii. 3. *1 John* ii. 18. *Jude* 18. And by the Testimony of *Paul* in his Epistle to the *Corinthians*, we find that Propheying (*i. e.* Preaching, as has been shewn in the preceding Chapter) as a Gift of the Holy Spirit (as well as the Gift of Tongues) did subsist, and was frequent in the Church many Years after the Days of *Pentecost*. Nor can any one that seriously considers the Application of that Prophecy of *Joel* by the Apostle *Peter*, and compares it with the Context, interpret it to signify any other than a more plentiful and more general Effusion of the Holy Spirit on Mankind (Male and

and Female) than \* in former Times, and therefore, that whereas Women as well as Men had formerly been inspir'd with the Gift of Prophecy, that now this Gift should be more frequent than formerly, whereas according to our Author it should be much rarer, or rather it should entirely cease. For according to him all the Prophesying of all pious Women in the Christian Assemblies, (the most proper Place one would think to utter Prophecies in) whether of the Apostolick Age or present, was and is no more than a Repetition or Reading jointly with the Men of the Songs of others, and chiefly those with which the good Spirit of God once vouchsafed to inspire those of the old Times. Our Author however appears to manifest a Consciousness that this untoward Prophecy must needs mean something more than that, which seems to have extorted from him the general but obscure Concession of his which we read in Page 17th, "Till then I grant that the Women, who  
 " in the Beginning were filled with the Holy Ghost,  
 " might have prophesied in the Church, according to  
 " the Prediction of *Joel*." What this Prophesying of the Women in the Beginning, according to *Joel* was, we are never to learn, it seems, from our Author; but the Question between him and us is, supposing that the Women then really by being filled with the Holy Ghost, did prophesie, according to *Joel*, (whether such Prophecy consisted in Praising God, in Exhortation or in Prediction) what was the most proper Place where they should exercise that Divine Gift? Or, where it would

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\* *Burkit* on this Text says, (and with him also divers learned Expositors agree)  
 " In the last Days, i. e. the Days of the Messias, there should be a most plentiful  
 " Effusion of the Spirit upon all Flesh, i. e. upon *Jews* and *Gentiles*, and upon all  
 " Sorts of Persons without Distinction, old and young, Sons and Daughters, Bond  
 " and Free. And learn thence, says he, that the Spirit of God is a free Spirit, not  
 " confined to any Party, to any Orders or Degrees of Men, but plentifully and  
 " abundantly pour'd forth, under the Gospel Dispensation, upon all Believers. It  
 " is one of the great Cheats that the Pope hath imposed on the World, to persuade  
 " Men that the Spirit of God is tied to the Pommel of his Chair." *Matthew Henry*  
 on this Text, says, " We read of four Sisters in one Family that were Prophetesses.  
 " Not Parents only, but the Children shall be filled with the Holy Spirit; which  
 " intimates the Continuance of this Gift for some Ages successively in the Church."



most effectually answer the End for which it was given? Which; whether in a Religious Assembly, or in a Market or Fair, or in any other Assembly met for another Purpose, I leave to the unbiass'd Reader to determine.

But again, "*Barclay* furthermore says, the same "*Paul* speaks of a Woman that labour'd with him in the Work of the Gospel, and it is written, that "*Philip* had four Daughters that prophesied." On which our Author, "Frivolous Evasion, vain Subterfuge! I suppose he means one *Perfis* or *Perfida*," *Rom. xvi. 12.* but yet we do not read that she laboured with *Paul* in the Work of the Gospel.

But I shall give him an undeniable Instance of divers Women who did labour with him in the Gospel, viz. in *Phil. iv. 3.* *Help those Women which in τῇ Ἐυαγγελίᾳ συνήθλησαν μοι, laboured (earnestly) with me in the Gospel, with Clement and other my Fellow Labourers, whose Names are in the Book of Life.* Here the Word συνήθλησαν is very expressive, signifying a powerful and earnest Labour with another, and the Women are here joyn'd with the rest of his Male Fellow-Labourers:

Let us, however, hear our Author further concerning *Perfis* and the four Daughters of *Philip*, who prophesied, whom he is determin'd for ever to exclude from the Pulpit or Preaching in the Church. "Could not, says he, *Perfis*, by her private Conferences, convince both *Jews* and *Gentiles* of her Acquaintance that *Jesus* was the *Messias*." Here we see, even by an Adversary, the Work (and one of the very principal Works too) of a Minister, nay of an Apostle, granted to a Woman, though without a Pulpit. ----- I shall only say, that if that Work were well done, 'tis no matter whether it were done out of a Pulpit or in it. And as to the four Daughters of *Philip*, who prophesied, I say, in the Words of the learned Men above cited, \* what Place so proper for them to utter their

\* *Locke and Pool.*

Prophecies in as a Church or a Christian Assembly? Our Author's Interpretation of this to mean Catechizing of young Girls, is ridiculous. His other Supposition of its signifying Prediction, is arbitrary and void of all Proof. And whereas he says, "It is very strange to see *Barclay* continually supposing that Prophesying and Preaching is always the same thing," it is as strange to see our Author determin'd that they never shall (though in many Places, both of the *Old* and *New Testament*, he grants they do) signify the same thing when it makes against himself.

*Barclay's* last Argument, drawn from Experience, is this, "Lastly, says he, it hath been observ'd, that God hath effectually in this Day converted many Souls by the Ministry of Women, and by them also comforted the Souls of his Children, which manifest Experience puts the thing beyond all Controversie." Upon which, all (exclusive of idle Harangue) that I find worth Notice in our Author is this, "As the thing asserted by him, is Matter of Fact, we have no Warranty for, but his bare Word, we may, I think, without Breach of Charity, question the Truth of it." I answer, Facts are stubborn Things, very often baffling our feeble Reasonings; and I believe this Argument of *Barclay's* will be found to stand impregnable against all his Batteries, having been, through the Goodness of God, confirm'd now by the Experience of above forty Years since the Decease of that worthy Author; and indeed such has been the Force of Truth, that our Adversary himself has unwittingly acknowledg'd it, and comes in as a corroborating Evidence. "You," says he, p. 5, speaking to *May Drummond*, "have shewn in some publick Discourses, that you may when you please, speak long, and with Order, upon the same Subject." And p. 15. "You Teach when you Preach." I say then, If God hath lighted the Candle, where shall it be put, under a Bushel or on a Candlestick?

## C H A P. III.

**I** Come now summarily, but more distinctly, to shew what Part of Religious Duties, both publick and private, Women have been allow'd and enjoyn'd to exercise, by the Approbation of the Holy Spirit, recorded in the Scriptures.

If we will believe our Author, our Women in all Christian Assemblies are to be little more than Parrots, and indeed his way of treating the Female Sex has put me in mind of a ranting kind of People, who held that *Women had no Souls*; which Opinion, though it needs no Confutation, yet because many sober Persons seem to have thought too meanly concerning that Sex, with regard to the Duties of Religion, it seems to be worth while to enquire whether or no, and how far they may be possessed with Powers capable of being exercised to God's Glory, both in a private and a publick Way, being assured, that as by stifling and suppressing the Exercise of such Abilities, the Cause of Piety and Virtue in the World is greatly hurt; so that by cherishing and encouraging them with Christian Prudence it may be as much promoted.

First of all then, we find by the Testimony of the Apostle, *Gal. iii. 28. There is neither Jew nor Greek, Bond nor Free, Male nor Female, but that all are one in Christ Jesus*; and that the Woman, altho' the weaker Vessel, yet, *1 Pet. iii. 7. is Heir together of the Grace of Life with the Man*: And that Women are capable of being inspir'd, or fill'd with the Holy Ghost as well as Men, appears not only from *Luke ii.* but divers other Places both of the *Old and New Testament*.

But more particularly, ----- " All Mankind, as  
" the pious Author of the *Whole Duty of Man* observes,  
" is



“ is the Pupil and Disciple of Female Institution, the  
 “ Daughters till they write Women, and the Sons till  
 “ the first seven Years be past, the Time when the  
 “ Mind is most ductile, and prepar'd to receive Impres-  
 “ sion, being wholly in the Care and Conduct of the  
 “ Mother ; and it is wisely observed by *Aristotle* in his  
 “ Politicks, that the Estate of Republicks entirely  
 “ hangs on private Families, the little Monarchies  
 “ both composing and giving Laws to the great.” And  
 the Wise Man, *Prov. i. 8. and vi. 20.* says *My Son keep  
 thy Father's Commandments, and forsake not the Law of  
 thy Mother.* Here Mothers in general may shine, and  
 the more pious and virtuous they are, the better Impres-  
 sions they will make on the Minds of their tender  
 Offspring, and the better Men, and the more servicea-  
 ble in the Common-wealth, shall we have rear'd. \*  
 It was in this Capacity probably, that *Eunice* and *Lois*  
 the Mother and Grandmother of *Timothy* shone. *When,*  
*says Paul, 2 Tim. i. 5. I call to remembrance the unfeigned*  
*Faith that is in thee, which dwelt first in thy Grand-*  
*mother Lois, and thy Mother Eunice.* And *2 Tim. iii. 14,*  
*15. Continue thou in the Things which thou hast learned,*  
*&c. And from a Child thou hast known the Holy Scriptures.*  
 We read also, *Prov. xxxi.* of a Prophecy which King  
*Lemuel's* Mother taught him, containing not only a fine

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\* As on the other hand, a total Neglect here is apt to be attended with all the pernicious Consequences of uncultivated Minds, abandon'd to the Controul of unsanctified Passions. And here the Observation of an ingenious Writer [on the Hardships of the *English* Laws with relation to Wives,] deserves the Notice of our Women. “ The usual Way, says he, of educating young Women seems as if it were calculated on purpose to awaken all the Affections of the Heart, at the same Time that it deprives them of the proper Counterballance, the Strength of the Head. That which glitters in the Eye, strikes the Fancy and charms the Imagination, being represented to them as the most improving Objects for their Contemplation and Learning. The Attainment of a fine Air, a graceful Motion, an elegant Fancy in Dress, a Knowledge of the fashionable Complements and Civilities at receiving and paying Visits, with more Accomplishments of the like Importance, are recommended to them as the surest Means of obtaining the Love and Admiration of the Men, and procuring an advantageous Settlement in Marriage, which is proposed to them as their highest Advancement, and the End and Design of all their Attainments. Can any one suppose that a young Creature thus disciplin'd, should ever take it into her Head, that her truest Happiness, as well as greatest Honour, should arise from the Service of God and free Ex-  
 “ ertion of her own Soul ?”

Description

Description of a virtuous Woman, but also excellent Instructions to a Prince. Again,

*Titus ii. 3, 4, 5. Let the aged Women be in Behaviour as becometh Holiness, ----- Teachers of good Things, ----- that they may teach the young Women to be sober, to love their Husbands, &c. -----* And thus hath the Holy Spirit authoriz'd and enjoyn'd Women to teach in a private way. Moreover our Savionr not only did not think it beneath him to converse with, and instruct the *Samaritan* Woman concerning the Nature of the Worship of God, but likewise made her an Instrument of the Conversion of her Fellow-Citizens. And again, ----- As the Women, by occasion of their superior Piety, became the first Witneses of the Resurrection of Christ, he made them the first Messengers to declare this most important Truth to the Men, who had deserted their Lord and Master in his last Suffering. Now, surely, as those Women not only might, but were commanded to tell their Brethren what they had seen and heard, the Analogy will hold, that it is at least not unlawful for such pious Women of our Time, whom having been dead in their Sins, the Spirit of him that raised up Jesus from the Dead, hath (according to the Apostle's Testimony concerning the primitive Believers) quickned unto Newness of Life, to testify the same unto their Brethren, and invite them to come, and hear for themselves as they did, and agreeably to the saying of the Psalmist, *Psal. lxvi. 16. to declare what God hath done for their Souls.*

But furthermore, Prayer and Supplication to Almighty God, both jointly with the Men and separately, is recommended as a Duty proper for Women. Thus the Widow indeed, *1 Tim. v. 5. trusteth in God, and continueth in Supplications and Prayers Night and Day.* And *Acts i. 14. The Apostles continued with one Accord in Prayer and Supplication with the Women;* and the Prayers and Divine Songs of Women in ancient Times, both on Private and on Publick Occasions, are recorded in Holy Writ, and by the Wisdom of God preserved

preserved for the Use and Observation of succeeding times: But because our Author, in the two Articles of Prayer and Praises to Almighty God, has in a particular manner vilified our Christian Women, by making them incapable of either, but as meer Repeaters, it may be worth while to hear him on these two Heads. And 1<sup>st</sup>. of Prayer, p. 29. he says, "By praying, as a publick Person, or as a Speaker for the whole Congregation, you usurp Authority over the Man, by invading a Branch of the Pastoral Office which he, and he alone, should perform in the Church; and as it is a Shame for you to do it, so it is as great a Shame for your Congregation to suffer it, as it would be for the two houses of the *British* Parliament to suffer a Woman to appear at their Head, and to read for them their Address to his Majesty."

Surely the Rebuke of God is here applicable to him, as mentioned in *Psal.* l. 21. "*Thou thoughtest that I was altogether such an one as thy self, but I will reprove thee.*" As if the all perfect Being respected Sexes, and not the Disposition of Mind, wherewith Mankind approacheth him; the contrary whereof we learn from the Holy Records. For we read of *Judith* c. ix. That she prayed to God in a most solemn and Publick Manner on behalf of the People of *Israel*, (which Prayer is a Part of the Service of the Church of *England*) and was accepted of him in a most signal Manner, being made an Instrument of Deliverance to that People, then just on the Brink of Destruction. 2<sup>dly</sup>. As to Praises or Divine Songs, all our Christian Women, in their publick Devotions, are by our Author absolutely restricted to a Recital "of Spiritual Songs, dictated of old by the Spirit of God, or composed since by some pious learned Divines." See here again, the old monopolizing Spirit. Their Songs of later Date must be entirely such as have been composed for them by some pious and learned Divines, i. e. of the Masculine Gender; that is to say, although the Divine Spirit did formerly inspire Women as well as Men with Songs of Praise, &c. and these



these are received as Standards into the Service of the Church of *England*, as the Song of *Deborah*, of *Hannah*, of the Blessed Virgin, &c. yet since the Days of Christ, if we should believe our Author, either the Divine Grace and good Spirit is grown effete with Age, or the Women are degenerated, so as to be no longer capable of the Divine Impression, so that all Compositions of this kind must come entirely from the learned of the Male Sex. Here he forgets, *1st.* That Poetry is a Gift of Nature, not Study; *2dly.* That when sanctified by Grace it becomes a Divine Gift; *3dly.* That the Poetick Flame is not confined to the masculine Gender. For not only Antiquity, but the later Ages, have produced excellent Poetesses, and even on Divine Subjects; and to say that they also were inspired would as I apprehend be no Indignity, but an Honour to that Divine Spirit, which is every where present, and in whom we live, move and have our Being. But our Christian Women are by our Author reduced to a much lower situation than either the *Jewish* or *Heathenish*. For ours are but meer Repeaters, but many of theirs were Originals, not only on more private Occasions, as in the Song of *Hannah*, *1 Sam. ii. 1.* but also on publick ones, as in that of *Deborah*, *Judges v.* being a Song of Triumph and Praise to the Lord on Behalf of the People of *Israel*; and the Thanksgiving of *Anna*, the *Prophetess*, to the Lord in the *Temple*, upon the solemn Occasion of the Presentation of the Child Jesus to the Lord. Thus we have seen that Women have been authorized by the Holy Spirit to be exercised in Religious Duties, not only private but publick also, according to their Gifts and Abilities; and as a worthy Elder\* observed, "As in preparing for the  
 " Tabernacle of the old Covenant, the wise-hearted In-  
 " spired Women (*Exod. xxxv.*) wrought as well as the  
 " wise-hearted Inspired Men, so ought they also now  
 " in repairing the Tabernacle of the New Covenant

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\* William Edmundson's Epistle of Advice, publish'd A. D. 1701.

“ and Restitution of all things: Yet as according to  
 “ the Wisdom of God, the Woman being the weaker  
 “ Vessel, and of weaker Capacity (yet Help-meets  
 “ to the Men) had the easier Part, the Needle-work  
 “ allotted to them, so is it now.”

But notwithstanding this general Rule, the Power and Pleasure of Almighty God is not to be confined within such narrow Limits as vain Man would assign to it. He has not so necessarily entailed superiour Wisdom on the Masculine Part of human Race, but that the Feminine sometimes have it; for we have seen, that both in a more private way *Samson's* Mother taught her Husband, *Priscilla* taught *Apollos*; and in a publick one God hath sometimes enabled Women to Judge, Lead, Instruct, Pray for and Deliver his People, particularly *Deborah*, *Huldah*, *Esther* and *Judith*, in the Old Testament, and *Anna* the Prophetess in the New. See *Judges* iv. 5. *2 Chron.* 34. the Book of *Esther*. *Judith* viii. 9. 13. and *Luke* 2. and this tends to the Exaltation of the Power of Almighty God, who distributes his Gifts as he pleaseth, and of whom we read, *That he hath chosen the weak things of the World to confound the mighty, that no Flesh should glory in his Presence.*”

True it is, that 'tis not every pious Woman, whose either Instructions, Prayers or Thanksgivings in a private way may be acceptable to God, that must thence presume to Teach Men in Publick, but every Member in the Spiritual Oeconomy is to perform its proper Function, and the *Eunices* and *Lois's*, who may shine to God's Glory in a private Capacity, must not aspire to be *Deborahs* or *Judiths*; for by thus intruding into the Province of others, they would bring Scandal on their Sex and Profession, and cause such Adversaries as our Traveller to speak reproachfully, as the Apostle says on another Occasion.

But because this Observation belongs only to a few, I shall for Truth's sake, and to do Justice to the rest of the too much degraded Sex, here transcribe for their

Observation a Paragraph from the Preface of the pious Author of the *Whole Duty of Man*, to his *Lady's Calling*, viz. "It may be a necessary Charity to the Female Sex, to acquaint them with their own Value, animate them to some higher Thoughts of themselves, and not to yield their Suffrage to those injurious Estimates the World hath made of them, and from a suppos'd Incapacity of nobler Things to neglect the Pursuit of them, from which God and Nature have no more precluded the Feminine than the Masculine Part of Mankind. As to their personal Accomplishments, says he, and peculiarly, that which is the most principal Endowment of the Rational Nature, I mean their Understanding, it will be a little hard to pronounce that they are naturally inferior to Men, when it is consider'd how much of extrinick Weight is put in the Balance to turn it on the Men's side. Men have their Parts cultivated and improved by Education, refined and subtilized by Learning and Arts, are like an inclosed Piece of a Common, which by Industry and Husbandry becomes a different thing from the rest, tho' the natural Turf own'd no such Inequality; and truly had Women the same Advantage, I dare not say, but they would make as good Returns of it; some of those few that have been tried have been eminent in several Parts of Learning. To omit the modern Instances, *Theano*, after the Death of *Pythagoras*, kept up his School. *Socrates* confesses himself to have been instructed, not only in Rheortick by *Aspatia*, but even in the highest Point of Philosophy by *Diotime*. The *Roman* Story informs us of the deep Wisdom of *Tanaquil*, *Cornelia*, *Livia*, to pass by others. And were we sure they would have Ballast to their Sails, have Humility enough to poize them against the Vanity of Learning, I see not why they might not be more frequently intrusted with it; for if they could be secured against this Weed, doubtless the Soil is rich enough to bear a good Crop.

" But



“ But not to oppose a received Opinion, let it be  
“ admitted, that in Respect to their Intellects, they  
“ are below Men ; yet sure in the sublimest Part of  
“ Humanity they are their Equals: They have  
“ Souls of as Divine an Original, as endless of Dura-  
“ tion, and as capable of infinite Beatitude. That  
“ Spiritual Essence, that Ray of Divinity, owns no  
“ Distinction of Sexes; so that in this Sense also  
“ that Aphorism of the Apostle holds good, *There is*  
“ *neither Male nor Female but all are one*; and sure there  
“ is the one transcendent Excellency of humane  
“ Nature ----- And as to an Eternal Well-being,  
“ God seems to have placed Women in more advan-  
“ tageous Circumstances than the Men; There are ma-  
“ ny Temptations to which the Men are daily  
“ exposed that are quite out of their Road, and  
“ he has planted in them some native Propensions,  
“ as Modesty, Meekness, Compassion, &c. which  
“ do much facilitate the Operations of Grace upon  
“ them.”

## C H A P. IV.

**A**S I have in the preceding Chapter enumerated the several Religious Duties, which Women have been both permitted and enjoined to exercise in the Sacred Writings, it remains upon me now to consider one Article more minutely, *i. e.* to prove that the Preaching, or Speaking of Women in Christian Assemblies to Edification, is a Practice supportable by sound Reason and the Authority of Holy Writ.

In Order to this, it may be necessary to premise, that by Preaching I *do not mean* such a Speaking unto which is essential either a Pulpit or a Methodical Discourse of half an Hour or an Hour long, or such a Speaking as must be exercised by only one Person in a Congregation, without Liberty given to others to speak with Decency and in Order in their Turns, neither of these being essential to Preaching according to the Scripture-Sense thereof, as is before proved, but some of 'em contrary to the primitive Practice described in the *New Testament*, particularly in 1 Cor. xiv. so that my Female Preacher is under no Necessity of making a long Speech, because, according to the primitive Pattern, she has Coadjutors; and tho' she should utter only five Words, such as those of the Beloved Disciple, "Dear Children, Love one another," it is still Preaching (or Prophefying in *Paul's* Sense,) and therefore there is no such insuperable Difficulty in this Affair, nor is it so far above the Level of Female Capacities as some imagine. But yet again, neither do I mean that every Woman, or that every ingenious Woman, or any foolish Woman, nor do I mean that every good Woman, (whose Virtues rightly understood, might perhaps be more properly exercised in her own Family) may preach; but that which I defend is, a Speaking or Preaching (like the Apostle's Praying  
and

and Singing 1 Cor. xiv. 15.) *with the Spirit and with Understanding also, or Speaking to Edification, Exhortation and Comfort*, and that this may be done not only by Men but Women also; *i. e.*, that it is lawful for these, whensoever they have the proper Endowments and Qualifications, thus to exercise them to the Glory of God and Good of Christian Societies.

I should think that the Proposition thus laid down is almost self-evident, being no more than this; If she speaks to Edification, she may speak. Or, if she knows any thing that may be profitable to the Congregation, she may divulge it; and whether any Walls within which she and the Men may be environed should hinder her, let them that can determine. But because there is a strong Current of Vulgar Prejudice against us, I shall endeavour to shew its Absurdity in a more formal manner thus:

1. From our Idea of God, as an infinitely Wise and Good Being, it follows that Grace, or the Divine Spirit, does not destroy, but improve, enlarge and rightly direct the Application and Exercise of every natural Power or Ability of the Soul of humane kind. Now since Women have rational Souls as well as Men, and that there are many indisputable Instances that Superior Wisdom is not so necessarily entailed as a Characteristick of the Male Sex, but that the Female sometimes have it; and since it is lawful for the more wise to instruct the less wise,\* and not only lawful but likewise very commendable, because as Wisdom is better than Riches, so a Communication of this kind is a more valuable Exercise of Christian Charity, than even for a Rich Man to give to a poor one (tho' here, by the by, it is to be noted,

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\* "I have, says the celebrated *Wollaston*, in his Religion of Nature delineated, "designedly forbore to mention that Authority of an Husband over his Wife which "is usually given to him, not only by private Writers, but even by Laws, because "I think it has been carried much too high. I would have them live so far upon "the Level as (according to my constant Lesson) to be govern'd both by Reason. "If the Man's Reason be stronger, or his Knowledge and Experience greater, (as "'tis commonly supposed to be) the Woman will be oblig'd, upon that Score, to pay "a Deference and submit to him."



that the Wisdom which is from above is of a peculiar Nature, and that 'tis very possible for those that live in it to teach Men far above them in Earthly Wisdom) in such a Case then I say, that the Operation of Divine Grace, or the good Spirit of God, on the Mind of such an one, since it neither darkens the Understanding nor restrains the Will to communicate and do good, but enlightens the one and strengthens the other, must both enable and dispose him or her to instruct in a better manner than before. Now, that it is possible for a Woman to be endowed with the Ability of Teaching is so glaring a Truth, that even our Author in his Essay of a professed Opposition to Women's Preaching, p. 15. has acknowledged it. What Idea then must he have of Christianity, that it should debase our Christian Women, abridge and restrain the Exercise of the Faculties of their Minds much more than did either *Judaism* or *Heathenism*? Whether such a Restraint on the Female Sex, even an absolute Restraint under all Circumstances, all Endowments and Qualifications whatsoever, of the Exercise of such Abilities which God himself has given, and the Exercise whereof would redound to the good of Society, be the genuine Dictates of Christianity (which in other Cases is a Promulgation of greater Liberty and Releasement from divers Yokes of Bondage,) or the Injunctions of Self-ended Men, let the impartial judge.

2. Wise Nations have suffered Women to sway the Sceptre and give Laws to the Body Politick, and divers of these have discharged that weighty Trust with great Wisdom, and if we believe the Articles of the Church of *England* they have been Heads of the Ecclesiastical Body too.

3. That by the Testimony of Holy Writ it has been not only lawful but commendable for Women to speak to the adorable Majesty of Heaven, both in Prayer and Praises, as well on a publick as a private Account, is evident from the Instances adduced in the preceding Chapter; and surely, if they may speak to God, they may

may speak to Men ; but this is not bare Speculation : That they have been authorized to instruct Men in Divine Matters may be proved from the Practices of Holy Women, recorded and approved of in the *Old* and *New Testament*.

Thus in *2 Kings* xxii. 14. and *2 Chron.* xxxiv. King *Josiah*, who, as we read v. 2. *did that which was right in the Sight of the Lord, and walked in the Way of David his Father*, declining neither to the right hand nor to the left, however v. 21. we find that he sent *Hilkiah the High Priest* to consult *Huldah the Prophetess, who dwelt in Jerusalem in the College*, to inquire of the Lord by her for himself, and for them that were left in *Israel* and *Judah*, concerning the Words of the Book of *Moses* ; for whose Answer and the King's good Resolution thereupon I refer to the Chapter it self. Again, *Deborah* was both a Judge and a Prophetess to the People of *Israel*, *Judges* iv. 4. whose Song to the Praise of the Lord, c. 5. on a certain publick Deliverance of that People by her Means, has been taken Notice of before. And *Judith* c. 8. 9. 10. 11. 12. 13. by her superior Wisdom and Faith in God instructed and exhorted the Elders of *Israel* when in a State of Despair, prayed to God for them in a most signal and acceptable manner, and was by the Divine Blessing, made an Instrument of their Deliverance. We also read of *Miriam* the Prophetess, not only in *Exodus* xv. 21. as joining with *Moses* in his Song, but in *Micah* vi. 4. (*viz.* above 700 Years after) she is honourably commemorated, and joined with *Moses* and *Aaron* in these Words, where God speaking to *Israel*, saith, " I brought thee up out of the Land of Egypt, and redeemed thee out of the House of Servants, and I sent before thee *Moses*, *Aaron* and *Miriam*." Which *Miriam*, however, our Author has thought fit to make little more than a Fiddler.

In the *New Testament* we have an express Instance of a Woman, *viz.* *Anna* the Prophetess, *Luke* ii. 38. who in a Religious Assembly, *viz.* in the Temple, did speak concerning Christ to all them that looked for Redemption

*demption in Jerusalem, and in the Days of Christ even Children were justified by him, the Wisdom of God, for Speaking to his Praise in the Temple. For when he made his most solemn Entry into Jerusalem and the Temple, he was not only followed by the Multitude praising him, but even the little Children cried out in the Temple, Hosanna to the Son of David, and did he forbid them? Did he say to them, You must not speak [in the Temple] on this Solemn Occasion; you invade the Office of Others? No; but the Text says, Matth. xxi. 15. 16. When the Chief Priests and Scribes saw the wonderful things which he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David they were sore displeased, and said unto him, Hearest thou what these say? Jesus saith unto them, Yea? have ye never read, Out of the Mouth of Babes and Sucklings thou hast perfected Praise? Moreover, in the Acts we read of four Daughters in one Family, viz. those of Philip, who prophesied, which, whether it signifies Exhortation, Prediction or Praising God by the Influence of the Holy Spirit, I do not know what Place so proper to exercise such a Gift in as a Church or Christian Assembly. †*

Perhaps the Meeting of *Mary* and *Elizabeth* in the House of *Zacharias* may be rather deemed a Conventicle than a Church, however, *Luke i. 41.* we find that *Elizabeth* was filled with the Holy Ghost there, and she and *Mary* spake more pertinently and more truly there concerning Christ, viz. out of the Temple, than the Priests of that Age did in it. Lastly, *Paul, Phil. iv. 3.* mentions several Women that were Labourers with him in the Gospel, \* and what was that but a Declaration of the glad Tidings of Salvation by Jesus Christ?

From the Premises it appears, that in the more pure and uncorrupted Times Women were not excluded from bearing a Part in the Service and Worship of Almighty

† See *Pool's* Sense of this Passage in Chap. 1 and 2.

\* Of which Passage particular Notice was taken in Chap. 2.



God, not only in Prayers and Praises, but also as Aiders and Help-meets, and sometimes Instructors to the Men in Divine Matters, and Fellow Labourers with them in the Promotion of the Gospel of Christ.

I say then, What has been may be, and why should it not be in our Day? Is the Store-house of the Power and Goodness of God in the Works of Nature or Grace exhausted? As to the Vigour of Nature, we see the Term of humane Life is commonly now protracted as long as it ordinarily was in the Days of *Moses*, *Psal. xc. 10.* And in respect to the Strength of the Faculties of the Mind, the modern Times have produced Men as wise as most, if not any of the Sages of Antiquity: And who shall set Bounds to Almighty God, and say that he cannot now form a *Huldah*, a *Deborah*, a *Judith*, or an *Anna*, as in former Times?

It is in my View a most injurious Estimate of the Divine Goodness to suppose it to have been limited to Antiquity, and that the Christians of this Age, in their publick Devotions are to be confined to a Repetition of what was formerly dictated to others, and that the same Goodness is not perpetually present with us this Day, to inspire with Prayers and Praises suitable to our present emergent Occasions, and with Ability of Speaking to one another to Edification, or to the Glory of God and Good of Society; and by this unhappy Error we neglect the Improvement of the like Gifts, Talents and Opportunities with which the same God hath favour'd and entrusted us as he did those of former Ages. Such a Mistake, however, is no new Thing, but has been incident to Mankind, and indeed been the very Cause of the Downfal of a degenerate People in all Ages. Thus the ancient degenerate *Jews*, resting in their Offerings, New Moons, and other Traditions of their Ancestors, (which without Justice and Charity became an Abomination to God, who had appointed them) neglected and perverted God's then present Visitation to them by the Prophets whom he raised up among them, to that Degree as to kill some of them.

But then again, the Successors of those in their Turn, whilst they "built the Tombs of the Prophets, and garnish'd the Sepulchres of the Righteous, and said, If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets:" \* Yet these very Men, when the Son of God came among them, received him not, but acted the like Tragedy upon him. And truly, it is to be doubted that many Modern Pretenders to Christianity are but too near a-kin to those, who seem with great Devotion to hear and repeat in their Churches the Divine Songs of the Holy Women of the old Times, as that of *Hannah*, *Deborah* and the Blessed Virgin *Mary*; and yet if either those very Women were now alive, and from an immediate Inspiration should utter the like Words extemporarily in their Religious Assemblies, or if God, whose Power and Goodness are infinite, should in this our Day endow any Woman with the like Power and Spirit, they would not hear her, but assuredly persecute her.

*Object.* But our Adversaries strongly urge the Novelty of the Practice of Women's Preaching; and this seems to be very shocking to our Author, having been, if we will believe him, unheard of for the Space of 1600 Years.

*Answer.* Admit it were a Novelty, If it be to the Glory of God and Good of Mankind, ought it to be discouraged on that Score only? Changes and Revolutions have frequently happened in the State of both Nature and Grace. In the first, one Age oftentimes makes useful Discoveries of what we can find no Traces of in Antiquity, and sometimes recovers and revives what had been lost in Oblivion for many Ages. So, Time was when the Ministers of the Gospel could say in Truth, "*We coveted no Man's Silver nor Gold*," and that the Desire of Lucre was deemed *Filthy*, but in process of Time, the People being fallen into a profound Sleep, this became an obsolete Notion, to that Degree that of late Days the Men called Clergymen prepare War against

\* See *Matth.* xxiii. 29, 30.

those who put not into their Mouths; but certainly, when the Restitution of all things comes, the Primitive Love and Simplicity shall be revived. In the mean time it hath been shewn what Liberty the Women enjoyed under the *Old Testament*, and in the Days of Christ and his Apostles; and that they were not deprived hereof in the less corrupt succeeding Ages, until Priestly Power and Wealth took Place, (which indeed it too soon did, to the unspeakable Damage of the Christian Religion) is highly probable from the following Extract out of Dr. *Philips's Vindiciæ Veritatis*: "About the 4th Century the Clergy degenerating from their former Simplicity, but encreasing in Power, Riches and Worldly Grandeur, he was counted happy who had a Friend at Court, whereby he might obtain some Ecclesiastical Preferment, great Revenues, Titles and Honours being annex'd to 'em, many \* were ambitious of attaining them. Then the Men, exiling the Women by Degrees, took the sole Government of the Church into their own Hands, and assembling together, made what Canons they pleased for their own secular Advantage, &c. Then were some published against the Ordination of Priestesses, Deaconesses, &c. From which Synodical Prohibitions we may reasonably conclude that such Practices were then in use; for had there been no such Customs, doubtless the Councils would not have repeatedly prohibited them. But that they did so is evident from the following Instances. In the 99th Canon of the Council of *Nice*, held *A. D.* 325. Women were reckoned among the Clergy, the Words are, *De Diaconissis & omnibus qui in Clero censentur*. And in the 15th Canon of the Council of *Chalcedon*, (commonly called the fourth General Council) assembled *A. D.* 451. there is this Passage, A Deaconess is not to be ordain'd before she is forty Years old.

But the 26th Canon of the Council of *Orange*, assembled in 441, and the 21st of that of *Epaone*, assembled in

\* Who in Times of Persecution wou'd have fled from a Bishoprick.



517. entirely prohibits the Ordination of Deaconesses. The Words in the former are, "*Diaconæ omnimodis non ordinandæ; si quæ jam sunt, benedictioni quæ populo impenditur, capita submittant.* i. e. Deaconesses are not to be ordained for the future; but if there are any already ordained, let them receive the Blessing with the Laicks."

And the 11th Canon of the Council of *Laodicea*, held about the Year 319. orders that Priestesses should not be ordain'd in the Church. *Dupin Ec. Hist. Vol. 2. p. 269.*

"The first Canon of the Council of *Saragosa*, assembled *Anno* 381, forbids Women to meddle with Teaching or Expounding the Articles of Faith. *Ibid.* p. 274. And

In the 99th Canon of the fourth Council of *Carthage*, held *Anno* 398. is this Sentence, "A Woman, though she be learned and holy, should not presume to teach the Men in an Assembly. And about the Year 517. Women were prohibited in certain Places to come near the Altar, as is demonstrable from the 44th Canon of the *Laodicean* Council.

"In the fifth Century Women in most Places were denied all Ecclesiastical Offices, and commanded to be silent in the Churches, and so it continued for several Centuries, even till the ancient Faith began to bud forth again (after that great Night of Apostacy) among the *Waldenses*, who justified Women's Preaching ----- as appears from the ensuing Quotations.

"*Bernardus Abbas Fontis Calidi*, who lived about Year 1180. writ his 8th Chapter against the *Waldenses* for maintaining that Women might preach. *Bibl. Patr. Tom. 4. p. 1220.*

"And *Reinerius* a Papist, who flourish'd about the Year 1254, gives the like Account of them, *Bibl. Patr. Tom. 13. p. 360.*

"In the Year 1428. there was one *Joan White*, the Wife of *William White*, a Martyr, who, according to the Testimony of *John Fox*, (*Book of Martyrs*, Vol. 1. p. 869.) preach'd her Husband's Doctrine. His Words

Words are, "Following her Husband's Footsteps according to her Power, teaching and sowing abroad the same Doctrine, confirm'd many in God's Truth, wherefore she suffer'd much Trouble and Persecution at the Hands of the Bishop." So far Dr. *Philips*.

And perhaps *Margery Baxter's* Argument mention'd in the same Book, Vol. I, p. 871. is as conclusive an one against Transubstantiation as any learned Man might have offer'd, viz. "That if every such Sacrament were God, and the Body of Christ, there should be an infinite Number of Gods, because that a Thousand Priests and more do every Day make a thousand such Gods, and afterwards eat them," &c. And the same Author takes Notice of "Holy *Bridget*, who lived A. D. 1370. whom the Church of Rome hath canonized not only for a Saint but also a Prophetess, who, notwithstanding in her Book of *Revelations*, which hath been oftentimes imprinted, was a great Rebuker of the Pope, and of the Filth of his Clergy, calling him a Murtherer of Souls, a Spiller and Piller of the Flock of Christ; ----- and she prophesied, that the See of the Pope shall be thrown down like a Millstone, ----- and affirms that the Bishops, Prelates and Priests are the Cause why the Doctrine of Christ is neglected and almost extinguished. *Katharina Senensis* lived much about the same Time, and prophesied to the like Purpose."

Thus we have seen, that in the primitive Times of Innocence and Simplicity Women had a considerable Share in the Exercise of Religious Duties, publick as well as private; That their Mouths were at length stop'd by the prevailing Power of Priestcraft; but that with the Breaking forth of the Light of the Reformation they were opened again; and divers Instances might be produced out of the Martyrologies, to shew how serviceable they were in carrying on the Work of Reformation from *Papish* Darkness and Superstition, and Helpmeets to the Men therein: Nay, whereas in those Days the *New Testament* was for the most part lock'd up from the Vulgar, divers Women might be mentioned who

who were more prompt than the Men (and did instruct them) in Reading it; and who both prayed, declared their Faith, and exhorted the People in publick, (not in the Church indeed, or rather Maſs-houſes, for Prieſtcraft was too triumphant then, but) at the Stake. And doubtleſs theſe firſt Reformers were guided by Divine Providence, and accepted of God according to their Meaſure; altho' as no great Work can be perfected at once, ſo neither that of a thorough Reformation in Religion, but many things yet remain to be removed, which no doubt God will remove in his own due time, and reſtore again unto Chriſtianity its own native lovely Viſage, by renewing unto his Church the Divine Ornaments of Faith and Love, by which (and not by the Arts of Worldly Power, Wealth or Policy) it firſt gained ground in the World, and by which alone it muſt be maintained and promoted. In the mean Time, it is hard to forbear animadverting a little on the wretched Situation of Affairs among us, where not only Juſtice and Equity, but the Salvation of our Souls is made a Merchandize of, the Men who call themſelves Paſtors, rather fleecing than feeding their Flocks, the Love of God and the Souls of Men being in them ſupplanted by that of Money, worldly Honour and the Favour of Princes, and many of them above their profeſſed † Buſineſs, and very remote from the primitive Pattern, 1 *Pet.* v. 3. unto whom, it is to be doubted, the Prophecy of *Ezekiel*, c. xxxiv. holds but too juſt an Analogy, viz. *Son of Man, prophesie againſt the Shepherds of Iſrael, prophesie and ſay unto them, Thus ſaith the Lord God unto the Shepherds, Woe be to the Shepherds of Iſrael that do feed themſelves. Should not the Shepherds feed the Flocks? Ye eat the Fat, and ye cloath you with the*

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† On the other Hand it is ſagaciouſly obſerved by a great Man, that it is of great Advantage to the Church of *Rome*, that ſhe hath Clergy ſuited to all Ranks of Men, in gradual Subordination, from Cardinals down to *Mendicants*, and that her numerous poor Clergy are very uſeful in Miſſions, and of much Influence with the People; and therefore he propoſes, that in deſect of able Miſſionaries among the Proteſtants, Perſons converſant in *Low Life*, but well inſtructed in the firſt Principles of Religion, and the Popiſh Controverſy, though otherwiſe on a Level with Pariſh Clerks and the Maſters of Charity-Schools, may be fit to mix with, and bring, over the poor illiterate Natives of *Ireland*.



*Wool; ye kill them that are fed, but ye feed not the Flock. The Diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, \* neither have ye sought \* that which was lost, but with Force and with Cruelty have ye ruled them. Thus saith the Lord God, Behold I am against the Shepherds, and I will require my Flock at their Hand, and cause them to cease from feeding the Flock, neither shall the Shepherds feed themselves any more; for I will deliver my Flock from their Mouth, that they may not be Meat for them. For thus saith the Lord God, Behold I, even I, will both search my Sheep and seek them out. As a Shepherd seeketh out his Flock in the Day that he is among his Sheep that are scattered, so will I seek out my Sheep, and will deliver them out of all Places where they have been scattered in the cloudy and dark Day, and I will bring them out from the People, and gather them from the Countries, and bring them to their own Land, and feed them upon the Mountains of Israel," &c.*

In such a sad State of the Church, when the Shepherds, instead of Feeding, are rather become Devourers of the Flock, I would not wonder if it should please God (from whose watchful Providence none of these things are hid) to renew, according to his ancient Promise, a more plentiful Effusion of his Spirit upon not only Sons but Daughters also, that they may prophesie, and be Instruments in his Hand, as in the first Dawning of the Christian Day, to confound the Great, Wife and Mighty, and to search out the scatter'd Sheep and bring them to Christ himself, the Shepherd and Bishop of Souls, and so it should seem to me, that we ought rather to bless God, than murmur that he is in our Day, whether by Male or Female, republishing the ancient constant Doctrine of the *New Testament* § of

\* Is not this applicable to the Neglect of the poor native Papists of this Kingdom?

§ Instead of innumerable Texts let this one suffice, *John xiv. 23. If any Man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our Abode with him.*"

God's maintaining an Intercourse with the Soul of Man, \* and recommending it as a Consequence of his Omnipresence, unlimited Power, infinite Love and Goodness, (this having been the general Scope of the publick Declarations of *May Drummond*, in her late Visit to this Nation; and without which Intercourse indeed, most of our Prayers are but a solemn Mockery of God) and exhorting all Men to an inward Recollection, an humble and earnest Application to, and Dependence, in Silence and Resignation, on God the Father of Spirits, who, as he is a Spirit, heareth the Language of the Spirit, and is still able to inspire us, the Christians of this Day, with the Faith that overcomes the World, and with the Love which our Lord hath fixed as a standing Badge of his Disciples; not that Love which is so cold, that without Money it will supply no *Pater noster*, but that fervent Charity among our selves, (so much lost and so much wanting this Day) which the Apostle recommended above all things to the Believers, and by which they served one another, that Love which is the Fulfilling of the Law, the Bond of Perfectness, and the Token by which the Primitive Christians knew they were passed from Death unto Life, that the Christian Church, now returning from her Apostacy, may again edify it self in Love as in the Primitive Times. *Amen.*

Dublin, the 15th of the  
10th Month, 1738.

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\* And hereby awakening the degenerate Sons of the Church of *England*, whom long Ease hath lull'd into a Spiritual Lethargy, and Forgetfulness of God and the avowed Doctrines of their Fathers, as they stand upon Record in their ancient Homilies, particularly in *Tom. 2. republish'd A. D. 1640. p. 23C.* ----- "It is he that purgeth and purifieth the Mind by his secret Working, and he only is present every where.----- He lightneth the Heart to conceive worthy Thoughts to Almighty God. He sitteth on the Tongue of Man, to stir him to speak to his Honour. He only ministreth Strength to the Powers of our Soul and Body to hold the Way which God hath prepar'd for us to walk.----- We must acknowledge, that it is in the Power of his Spirit, which helpeth our Infirmary, that we may boldly come in Prayer and call upon God as our Father: It is by this Spirit, which maketh Intercession for us with continual Sighs. If any Gift we have wherewith we may work to the Glory of God and Profit of our Neighbour, all is wrought by his own and self-same Spirit, which maketh his Distributions peculiarly to every Man as he will."

# A P P E N D I X

## Concerning SINGING.

**N**OTWITHSTANDING all that has been said, I am not unaware that it may be alledged, that in some very few Places of the *New Testament* the Words Prophesying and Singing, or at least Speaking aloud to the Praise of God, may signify the same thing.

Now, since our Author has been pleased to make the Prophesying and Singing even of the Apostolick Age to have been merely a Repetition of the Psalms of *David*, or others of the ancient Times, and in Effect hath attacked both the Men and Women of the People called *Quakers*, as never Singing in the Church to the Praise of God, there are two Things that yet remain to be considered. 1<sup>st</sup>. How far our Author's Singing is agreeable to that of the *New Testament*. And 2<sup>dly</sup>. Whether the People called *Quakers* be justly accused of an entire Neglect of this Branch of Divine Service.

As to the first; The Singing of the Christians of the Apostolick Age, was not, if we will believe our Author, a Singing from an immediate Impulse or Influence of the Divine Spirit, but a meer Repetition of Songs formerly dictated to others; so that altho' the good Spirit of God inspired these Ancients with Songs suitable to their own present emergent Occasions, and altho' the old Patriarch says frequently, "I will sing a *New Song* to the Lord; and, The Lord hath put a *New Song* into my Mouth;" yet the poor Christians must be absolutely confined to the *Old Songs*; and altho' the Holy Spirit, in the Apostolick Age, did frequently exert itself in much more miraculous Operations, as the Gift of Tongues, &c. yet if we will believe our Author, it did not vouchsafe to inspire them (at least in their publick Assemblies, the



most proper Place for it) with one *New Song* to the Praise and Glory of God. Now, this Supposition of our Author seems to demand a particular Consideration, as being in my Apprehension contrary to the Tenour of the New Covenant, and the Prophecies of the Prophets concerning the Glory of the Gospel Times, concurrent with the Experience of the primitive Christians in divers Examples and Precepts recorded in the *New Testament*.

The transcendent Glory of the New Covenant is describ'd in the 8th Chapter to the *Hebrews* in these Words, *Behold the Days shall come, (saith the Lord) when I will make a new Covenant with the House of Israel, and with the House of Judah, not according to the Covenant that I made with their Fathers in the Day when I took them by the Hand to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the House of Israel after those Days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts, and I will be to them a God, and they shall be to me a People; and they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for all shall know me from the least to the greatest.*

Agreeable to this is the Prophecy of *Isaiah*, Chap. 11. *The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.* And Christ, both in *Isaiah* xlii. 2. 6. and *Luke* ii. is called *A Light to lighten the Gentiles*; so that the Knowledge of God under the New Covenant was to be more universally diffused among Mankind than under the Old; and consequently the Occasions for Divine Songs and Thanksgivings were to be proportionably greater, even in the Days of him who, according to the Prophecy of *Isaiah*, Chap. 61. applied by our Lord to himself, *Luke* iv. was sent to preach good Tidings unto the Meek, to bind up the Broken-hearted, to preach Deliverance to the Captives, and the opening of the Prison-Doors to them that are bound, to proclaim the acceptable Year of the Lord. And agreeable to this is the Apostle's Application of the Prophetick Invitation,

tion Rejoice ye Gentiles with his People; and laud him all ye People, Rom. xv. and another of *Isai. liv. 4. Sing, O Barren, thou that didst not bear, break forth into Singing, and cry aloud thou that didst not travail with Child, for more are the Children of the Desolate, than the Children of the married Wife, saith the Lord.* Which Paul, in his Epistle to the *Galatians*, applies to the Gospel Times. And, if the Saying of the Apostle (to omit innumerable others to the like Purpose) was true, *Rom. viii. 9. If any Man have not the Spirit of Christ, he is none of his.* And *1 Cor. vi. 19. Your Body is the Temple of the Holy Ghost.* And *Ephef. ii. 21, 22. The Church is an holy Temple or Habitation of God through the Spirit;* would it not then, I say, be a great Indignity to the Holy Spirit, to suppose that it was not able or willing to inspire those primitive Christians with one *New Song* to the Praise and Glory of God? Surely their Experience of the blessed Effects of their Faith in Christ, recorded in such Testimonies as these, *This is the Victory that overcometh the World, even our Faith;* and, *We are more than Conquerors thro' him that loved us;* and that *such as had formerly been Idolaters, Fornicators, &c. were now washed, justified and sanctified in the Name of the Lord Jesus, and by the Spirit of God,* was a more ample, and a more sublime Occasion for Singing the high Praises of God than were those outward Deliverances which were the Subjects of many of the Divine Songs of the People of the old Times. And it is an undeniable Matter of Fact accordingly, that the primitive Christians did praise God, and sing from an immediate Influence of his Spirit; for those Gentiles at the House of *Cornelius, Acts x. 46. "magnified God, as well as spake with " Tongues, when the Holy Ghost came upon them."* And if the Propheying of those Disciples mentioned *Acts xix. 6.* consisted in Praising God, (as probably it might) it does not appear to have been a Repetition of the Psalms of *David, &c.* but an Effect of the then immediate Effusion of the Holy Ghost upon them; for the Text says, " When Paul laid his Hands on them the Holy Ghost came on them and they spake with Tongues and pro-

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" phesied."

## 60 Appendix concerning Singing.

“*phesied.*” And the Apostle *Paul* says expressly, *1 Cor. xiv. 15. I will sing with the Spirit, and I will sing with the Understanding also.* And very agreeable herento is the Exhortation of the same Apostle, *Ephes. v. 18, 19, 20.* where *Singing* is declar’d to be an immediate Effect of the Effusion of the Holy Spirit, *viz. Be not drunk with Wine wherein is Excess; but be filled with the Spirit, speaking to your selves in Psalms, Hymns and Spiritual Songs, singing and making Melody in your Heart to the Lord, giving Thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ:* (And to the like Purpose see *Col. iii. 16.*) Which they could not do by a meer Repetition of any of the Composures of others, since none of these could reach all Occasions. And what think you of *Paul* and *Silas* in the Prison, *Acts xvi. 25.* praying and singing Praises unto God at Midnight? Read the Psalms of *David* at that Time they could not, having no Light, *v. 29.* Was not that omnipotent Spirit which at that Time shook the very Frame of Nature, as able to inspire them with a Song to its Praise as it had been formerly the old Patriarch? We have however the Words of the Song of the blessed Virgin transmitted to us in *Luke i.* which are not a Repetition of the Words of others, but a Song of Praise to God, with which his humble Handmaid was immediately inspired on the then present Occasion. Also the Hymn or Prophecy of *Zacharias*, which he, being filled with the Holy Ghost, uttered, *Luke i. from v. 68. to 79.* is not a Copy but an Original. And of the same Nature was the \* Song of the devout and just *Simeon*, *Luke ii.* who coming by the Spirit into the Temple, took up the Child *Jesus* in his Arms, and blessed God, and said, *Lord, now lettest thou thy Servant depart in Peace according to thy Word; for mine Eyes have seen thy Salvation, which thou hast prepared before the*

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\* I do not suppose that either of these three Spiritual Songs were delivered with those artificial Tunes which the Moderns have annexed to them, and much less were they accompanied Organs, a meer Popish Corruption, introduced many hundred Years after Christ.



*Face of all People : A Light to lighten the Gentiles, and the Glory of thy People Israel.* And *John*, in *Rev. xiv.* speaks of a "New Song, which none but those that were re-  
" deemed from the Earth could learn ;" and those that had gotten the Victory over the Beast, &c. were to sing not only the old Song of *Moses*, but likewise the Song of the Lamb ; the Words of which see in *Chap. xv. v. 3 and 4.*

From these Precepts and Examples in the *New Testament*, it appears that the Men of those Days (as well as the Christians of the subsequent Times, even all who are concerned in the Precepts and Prophecies mentioned) were inspired to sing Praises to God by the immediate Influence of the same good Spirit that did formerly animate the Divine Songs of *Moses*, *David*, &c. and consequently, that even were we to make so low a Concession to our Author, that Prophesying, in the Epistle to the *Corinthians*, signified only singing Praises to God, (which that we are under no Necessity of doing, but that in *Paul's* Sense it was Preaching, hath been shewn in *Chap. i.*) yet that whereas this, according to our Author, was a meer Recital of the Songs of *David* or others; the Singing of the *New Testament* proceeded from the immediate Inspiration of the Divine Spirit. And hence more abundantly appears how arbitrary his Circumscription of the Prophesying of Women, mentioned *1 Cor. xi.* to the Recital of the Psalms of *David* or others, is, being not founded in the *New Testament*, but in his own Imagination, greatly derogatory from God's Grace and Goodness, and an unrighteous Detraction from the Glory of the Apostolick Age.

It remains next to be consider'd, whether the People called *Quakers* be justly accused of an entire Neglect of Singing in the Church to the Praise of God.

What the Singing of the primitive Christians was hath been shewn already, viz. that it was a Singing from an immediate Influence of the Divine Spirit. The Condition, the moving Cause of their Singing, as described by the Apostle, *Ephes. v. 18, 19.* and *Col. iii. 16.* was Grace in  
the

*the Heart, or their being filled with the Spirit.* How agreeable this is to the Singing approved of by this People, appears by the Words of *Barclay*, Prop. 11. §. 26.  
 “ As to the Singing of Psalms, we confess this to be a  
 “ Part of God’s Worship, and very sweet and refreshful  
 “ when it proceeds from a true Sense of God’s Love in  
 “ the Heart, and arises from the Divine Influence of the  
 “ Spirit, which leads Souls either to breath forth a sweet  
 “ Harmony, or Words suitable to the present Condition,  
 “ whether they be Words formerly used by the  
 “ Saints, as the Psalms of *David*, &c. or other Words.”

See here the genuine Apostolical Doctrine concerning Singing revived and maintained against those degenerate Christians who do not insist on the Motion of the Divine Spirit, as a necessary Condition, but rather ridicule it, and meanly fly to artificial Musick, a mechanical Devotion, beneath the Dignity and Spirituality of the *New Testament* Dispensation.

We see furthermore, that provided the Divine Qualification attend, a Harmony breathed forth, whether with Words or otherwise, is approved of by this People; which I shall further corroborate by the following authentick Record in Manuscript of the Sense of divers approved Brethren, assembled in *London*, *A. D.* 1675.  
 “ It hath been, and is, say they, our living Sense and  
 “ constant Testimony, according to our Experience of  
 “ the Divine Operations of the Spirit and Power of God  
 “ in his Church, that there hath been, and is, serious  
 “ Sighing, sensible Groaning, and reverent Singing,  
 “ breathing forth an heavenly Sound of Joy, with Grace,  
 “ with the Spirit, and with Understanding, in blessed Unity  
 “ with the Brethren, when they are in the publick Labour  
 “ and Service of the Gospel, whether by Preaching,  
 “ Praying or Praising God in the same Power and Spirit,  
 “ and all to Edification and Comfort in the Church.”  
 And in Concurrence with this, I shall take this Opportunity of reviving *Barclay’s* Description of the Exercise of an Assembly of real *Quakers*, each and all met in earnest to worship Almighty God in Silence, Prop. 11. §. 8.  
 “ Our

“ Work and Worship, when we meet together, says he,  
 “ is, for every one to watch, and wait upon God in  
 “ themselves, and to be gathered from all VISIBLES there-  
 “ into. And as every one is thus stated, they come to  
 “ find the Good arise over the Evil, and the Pure over  
 “ the Impure.----- But in the mean Time, through the  
 “ contrary Workings of the Power of Darkness, there  
 “ will be found an inward Striving in the Soul; -----  
 “ and from this inward Travail, whilst the Darkness  
 “ seeks to obscure the Light, and the Light breaks thro’  
 “ the Darkness by the strong contrary Workings of these  
 “ opposite Powers, (like the going of two contrary  
 “ Tides) every Individual will be strongly exercised as  
 “ in a Day of Battle, and thereby Trembling or a Motion  
 “ of Body will be upon most, which, as the Power of  
 “ Truth prevails, will, from Pangs and Groans, end  
 “ with a *victorious Song, or Sweet Sound of Thanksgiving*  
 “ *and Praise.*” So far *Barclay*, whose Testimony (not  
 only concerning Singing, but also) concerning Trembling  
 and Groaning I am not ashamed to revive, these very  
 Appearances having been frequent Effects of the Opera-  
 tion of the same good Spirit on holy Men, both under  
 the *Old and New Testament*. Concerning Trembling,  
 Scoffers may, if they please, consult *Acts* vii. 32. *1 Cor.* ii.  
 3. *Job* xxxvii. 1. *Isai.* lxvi. 2. *Hab.* iii. 16. *Psal.* ii. 11.  
*Hosea* xiii. 1. and concerning Groaning, they may have re-  
 course to *Rom.* viii. 22, 23, 26. and *2 Cor.* v. 2, 3, 4. In  
 the mean time, from the preceding Quotation we see  
 what it was that inspired those primitive Brethren with  
 a Song, *viz.* Light and Truth reigning in their Souls,  
 which that they do not always, and that this happy Con-  
 dition of Mind is not to be limited to any set Times or  
 Places, is well known by Experience.

But here naturally arises a Query, *viz.* Why there is  
 so little of this Appearance among the Bulk of the pre-  
 sent Generation of *Quakers*? The Resolution of which  
 however is no way difficult, *viz.* that as many of these  
 receive their Religion chiefly by Tradition, it is no  
 Wonder if such be only the Children of *Abraham* after  
 the



the Flesh, and consequently that there should be in many of our Congregations a great Mixture of carnal Professors and Hypocrites, who in respect to Spirituals are as much in a State of Captivity as were those *Jews* by the Rivers of *Babylon*, mentioned *Psal.* cxxxvii. to whom it is certainly much more congruous to weep and let their Harps hang on the Willows, than sing the Song of the Lord in a strange Land. Notwithstanding which, our spiritual *Israel* is not entirely without its sweet Singers this Day, viz. such as sing with the Spirit and with Understanding also. And such Singing is very reasonable, because, as there is a great Sympathy between the Soul and Body whilst the vital Union subsists, so the Affections of the Soul being raised and quickened by the Holy Spirit, do influence the well-disposed Organs of the Body in a suitable manner, that is to say, the same Holy Spirit which frequently works by Sighs, Groans and Tears, also sometimes modifies the Sound of the Voice to a suitable Harmony in Singing or Speaking aloud to the Praise of God, &c.\* And truly although the perpetual *Hallelujah* may be a more proper Exercise for the Church triumphant in Glory, yet even in this Life the Christian Soldier would faint under his various Conflicts had he no Intervals of Refreshment: And if there were nothing joyous in the Christian Life, the Kingdom of God upon Earth would never have been as it is described by the Apostle, *Rom.* xiv. 17. to be Righteousness and Peace and Joy in the Holy Ghost. Now, although the most solid Joy may not be the most noisy, yet if from a Divine Impression of this kind, the Organs of the Voice should be disposed to a Harmony, when this is natural, seasonable and unaffected, it is acceptable. But indeed, if it be without the Spirit, and without Understanding, if it be done only in Imitation of such as sing with both, if it be as incongruous to the Subject as Snow in Summer, or Rain in Harvest, it is but awkward and ridiculous Mimickry, a mechanical Motion instead of the Motion of the Holy Spirit, and ends in a meer short-lived Titillation of the outward Organs, equally insignificant with an idle Beating of the Air with Instruments of Musick like those of *David* among such as are destitute of *David's* Spirit.

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\* And this amounts to the *Plain Song* formerly used in the Church, as described in *Bingham's* Chapter of the ancient Psalmody of the Christian Church, viz. which was only with a little gentle Inflection and agreeable Turn of the Voice, with a proper Accent, not much different from Reading.

F I N I S.



AN ADMONITORY

# POSTSCRIPT

## TO THE

### Preachers of both Sexes.

*Dear Brethren and Sisters,*

**U**PON my Perusal of the preceding Vindication of Women's Preaching, whilst in Manuscript, I was led to believe that the Author had written with an honest Intention, I mean not an Intention to stand as a Stickler for Us as a Party, but to do Justice to the injured Sex, with a Desire that the hidden and neglected Powers of their Souls might be awakened and exercised to God's Glory: And I cannot but say, it gives me Pleasure to be convinced that when we Preach, Pray or Sing from an immediate Impression of God, or, in other terms, from the Moving of his good Spirit on our Minds, we do all according to the primitive Pattern.

Now that the Devil, and that Carnal-minded Men, his Agents, should raise Slanders on, should vilify and deride a People reviving this primitive Practice among Christians, is a thing not wonderful to me. And if the Ridicule and Contempt we meet with, on this Score, (namely our Profession of being moved by the Holy Spirit in all our Devotions) proceed only from the Wicked One and his Children, we have no Cause to be uneasy because we can expect no better from them. But as in civil Life it often happens that the Evils we complain of are of our own creating, this also is sometimes the Case in Religious Life. It therefore nearly concerns us to enquire whether or no we our selves, by our own Conduct, have given any Occasion to the Scorn and Contempt with which we are frequently treated on this Account; and this, I think, my Friend would naturally have been led to consider, if he had duly attended to divers Passages in the Book he answers, expressing a great Disdain of our Profession of being moved by the Spirit, and particularly the following, which hath given me an Opportunity of making a few Observations, not indeed for the

Sake of the Traveller, (an Author entirely unworthy of farther Notice) but for the Sake and for the Love of Truth itself.

In Page 6, he represents us as "a People commonly fond of  
 " tedious Nonsense or Chaos about the Spirit and its Motions,  
 " and rambling from one Subject to another, without the least  
 " Connexion, because, at this rate, the greatest Idiot among us  
 " may set up for a Preacher, without considering that God is in  
 " all things a Lover of Order, and not of Confusion, and that  
 " his Spirit, by whom we pretend to be moved, is the Spirit of  
 " Light, and not the Spirit of Darkness."

Here the whole Body of the People is insulted and vilified to the lowest Degree, in the most publick manner. Can we wipe off this foul Aspersions, or can we not? If we can, it shews great Stupidity not to do it. If we cannot, it would shew Hypocrisy to palliate it, and great Partiality either to pass it by, or to neglect enquiring into, and pointing out, the Causes of it, in order that the Principle itself may be cleared from the Misrepresentations that some have made of it. The Principle itself being God's Holy Spirit, which is infinitely pure, wise and good, its Operations must needs be for ever consistent with its own Nature. That must needs dignify and ennoble the Soul of Man, it must purify our Nature, and direct the Exercise of all the Powers of our Souls to God's Glory and the Good of Mankind; and therefore if ever the Profession of an Influence of this kind should become a Subject of Contempt among sober and thinking Men, this must be owing to the Mistakes of the Professors, and their awkward or unjust way of representing it to the World. And truly, Brethren and Sisters, whatsoever fine things my Friend may have said concerning the Reasonableness of the Preaching of either Women or Men, as this is the Supposition he has always taken along with him, viz. that you are moved by the Holy Spirit, they will all avail nothing unless you make this good. For Men will not form their Judgments merely from Descriptions of things in Books, but they will go and taste the Fruit, and thence pronounce concerning the Tree that bears it. So that, after all, it is you that must confute the Traveller, and stop the Mouths of Revilers: That is to say, if you in your Preaching demonstrate, that your Understandings being not darkened, but enlightened, your Discourses do convey Light and Instruction to the Understandings of Men, and (your Hearts being awakened by the good Spirit) excite the well-disposed Hearers to Virtue and Goodness; or, as our ancient Friends were wont to say, if your Preaching reaches God's Witness in the Hearts of the Hearers, carrying with it an Evidence of its Divine Original; this, with a correspondent Life and Actions, is what must recommend and establish the Preaching of either Men or Women, and will no doubt bear down all Opposition before it.

But



But on the other hand, if any of you, under a Profession of being moved by the Holy Spirit of God, should utter the Divinations of your own weak Brains, if any of you, abusing the Liberty given you of Speaking to the People to Edification, should deliver, as Oracles, Things inconsistent with Scripture or sound Reason, then whatsoever my Friend hath with great Labour built up, you will in a great measure pull down; carnal-minded Men will be strengthened in their Prejudices against all Communication or Intercourse of God with the Soul of Man; the Mouths of our quick-sighted Adversaries will be further opened; Men will receive ill Impressions concerning our Principle, and but too great an Encouragement from among our selves to call it an *Ignis Fatuus*, and the weaker [Sex] especially will go to the Wall.

To prevent which sad Consequences, I beseech some of you to attend to the following Particulars, for setting forth which I will make no further Apology than this, that as it is our frequent and approved Practice, publicly to Testify and Declare against such as, bearing our Name, *Do Things* scandalous and inconsistent with our Holy Principle, and even to Record and Transmit to Posterity both the Names of the Persons and the Facts committed, in order that the World may know that we do not own them, that we detest their Actions, and that a Testimony may be preserved of the Care and Vigilance of the remaining Faithful Body, I cannot, upon the strictest Scrutiny, find out that it will be any Breach either of Modesty, of Prudence, or of the Rules of Justice and Equity for me to do what falls much short of this by laying hold of the present Opportunity of hearing my Testimony against all such, whosoever they have been, or may hereafter be, who, presuming on the Liberty of Speech they enjoy, *Say Things* inconsistent with the Dictates of the Holy Spirit of God, their professed Guide, as publick Traducers and Perversers of our Holy Profession and Principle. And if to this it be objected, It's Presumption in thee, who art but a private Brother, thus to Testify against such, I answer, that I act not here in a private Capacity, but in a publick one, and do here solemnly profess myself to be influenced by the same Views (and I hope may lay claim to a Share of the same good Spirit) as you do, *viz.* a sincere Regard to Truth, the Glory of God, and the Good of Mankind, in pursuance of which I shall faithfully declare what I apprehend to be conducive to these good Ends, being also encouraged thereunto by the Example of the Writers of the *Old and New Testament*, who in Truth and Simplicity have transmitted to Posterity not only the good Actions, but the Failings and Sins of otherwise even great and good Men; for instance, of one of the principal of the Apostles, his denying his Master with Oaths and Imprecations, a far more useful Lesson of Instruction and Admonition to frail Mankind than the Popish Legends of their Saints, or any other meerly panegyricall Writings like them.

If I utter any false Accusation, may it fall upon my self! As to the faithful Ministers, they are no way affected, or at least injured by what I am about to offer, no more than are the faithful Body in those Testimonies that are read and recorded against the Unfaithful and the Libertines. The only Subjects of my Admonition are the Forward, the Pert, the Assuming, whom to discountenance and damp is as requisite as it is on the other hand to cherish and encourage the Humble, the Modest and the Diffident. And if Men of the former Character should spurn at my Rebuke, I shall have no Cause be uneasy, whilst I am supported by the Testimony of my Conscience, that I have sincerely endeavoured to vindicate God's Holy Spirit from the Misrepresentations which they have given to Mankind of the Operations thereof, in the following Particulars.

1<sup>st</sup>. If any of you, under a Profession of being moved by the Spirit to pray, should use vain Repetitions, you are not moved by the Spirit of Jesus so to do; for Jesus cannot contradict himself, having expressly forbid this in *Matt. vi. 7.* in these Words, *When ye pray, use not vain Repetitions as the Heathens do; for they think that they shall be heard for their much Speaking.* Or again.

2<sup>dly</sup>. If any of you, under a Profession of being moved by the Holy Spirit, either to preach or pray, should use a Multitude of superfluous and idle Words, or vain and unfavoury Repetitions: If the Preachings of any so professing should be offensive to all sensible Hearers, by their abounding in Sound, whilst empty of Matter; and particularly, if by linking on Texts of Scripture of like-sounding Words or Sense, or by sudden Transitions to those of an opposite Sense, and in some Fashion fitting their Heads and Tails together, such should laboriously prolong their Discourses, (which is very possible to be done from Morning to Evening by a quick Imagination, and a Memory well stored with Scripture-Texts, and without any Assistance from above; a new-fangled Method of cooking the Manna, which makes Men not love but loath it) without any solid Aim in View, or any Tendency to the Edification of their Hearers, but to the Abuse of their Patience; such Persons would certainly give not only a very awkward, but likewise an unjust Representation of our Holy Principle to the World, viz. as though it were a self inconsistent Thing. For we have been told from our Cradles, that this Holy Principle, the Light within led our Ancestors out of all Superfluities, not only in Apparel, Equipage, &c. but also in Words; and accordingly they were distinguished by recommending to Mankind Silence by their Example: They were at a Word in their Dealing, and (says *William Penn*, in his Account of the Rise and Progress of our People) "they sought Solitude; but when in Company would neither use nor willingly hear unnecessary Discourses." They were likewise distinguished from all others by recommending and practising Silence peculiarly in their Worship of Almighty God, knowing that he is not to be pleased with a  
Multitude

Multitude of Words, but a sincere Disposition of Mind to do his Will: And surely, if the Words (or Speech) of such were, even in Conversation, according to the primitive Precept, *Col. iv. 6.* always with Grace, and seasoned with Salt; much more must those be so qualified which they uttered from a more eminent Degree of the Influence of the Holy Spirit in their Abstraction from the World; whereas, according to some, the same holy Principle which forbade superfluous, idle and unsavoury Words in the former Case, should inspire Men to utter them in the latter: And to say the Truth, the Silence of such seems to be but like a Dam a-crofs a Brook, a Confinement of their Words for a while, that being collected they may by and by break forth into the greater Profusion and Superfluity, like a rapid Torrent overflowing its Banks, but not enriching the Ground, because destitute of Salt, being truly insipid and nauseous. But whether such Appearances be the Effect of Divine Inspiration, or of the vain Imaginations of Men we may easily determine by the Advice which is given by an inspired Writer of unquestionable Authority, *viz. Eccles. v. 1. 2, 3.* *Keep thy Foot when thou goest to the House of God, and be more ready to Hear than to give the Sacrifice of Fools; for they consider not that they do Evil. Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth; therefore let thy Words be few. For a Dream cometh through the Multitude of Business, and a Fool's Voice is known by a Multitude of Words.*

3dly. If any of you, after having ministred a while to a People, and not seeing presently the Fruits of your Labour, should hastily call for, or denounce Fire from Heaven, or Plague or Sword upon the ungrateful and impenitent Hearers, you would shew your selves Strangers to the Spirit and Temper of the Gospel, ye would not rightly represent God to the People, *i. e.* [mark ye] whilst ye represented him as cloathed with your own Passions and Infirmities. And truly if some Men had had the Reins of the Government of the Universe in their Hands, the Earth would have been in Flames long ago; or at least, if some had conceived justly concerning the Determinations of Providence, this fertile Land had been depopulated by Plague, Sword or Famine, which yet, through the Goodness of God, survives in a State of Health, Peace and Plenty, as well as of Probation, convincing us of the Truth of God's Testimony concerning himself, recorded in the Prophet *Isa. lv. 8. 9.* *My Thoughts are not your Thoughts, neither are my Ways your Ways, saith the Lord. For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts, and that he is slow to Anger, waiting to be gracious and to shew Mercy to repenting Sinners.*

Indeed from the Beginning of the World to this Day, Revolutions from Peace to War, from Plenty to Scarcity, from Health to Sickness, and *vice versa*, have happened now and then to all Ages and Countries, always, no doubt, according to the Measures of God's unsearchable Wisdom and Providence, which



it is safer for poor Mortals humbly to adore than presumptuously to pry into, or arrogate to themselves the Place of Heaven's Privy-Counsellors.

In the mean time, the Divine Goodness and Forbearance leadeth well-disposed Minds to Repentance; But "if any Man despise the Riches of God's Goodness with an hard and impenitent Heart, he surely (according to the Apostle's Doctrine *Rom. ii.*) treasureth up to himself Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God, who will render unto every Man according to his Works in the Day when God shall judge the Secrets of Men by Jesus Christ."

4thly. "That Light is sown for the Righteous, and Gladness for the upright in Heart, *Psal. xcvi. 11.* and that as the Fruits of the Flesh are Hatred, Wrath, Strife &c. so the Fruits of the Spirit are Love, Joy, &c. according to *Galatians v.*" I readily allow. But if any of you from certain Raptures, Transports or Extasies of Joy, under the Denomination of the Consolations of the Holy Spirit, or of the Divine Power and Presence supposed to attend you, should thence immediately assume to your selves God's Approbation and stamp his Authority upon whatsoever you say, I must beg leave to stop you a little, and beseech you to turn the Eye of your Mind inward (a very good Piece of Advice, useful to all) and ponder (if ye can) the Workings of your own Spirits; because it is very possible that these Appearances may arise from natural Causes, as Strength of Imagination, the secret Windings and Disguises of Self-Love, with the Delusions of Satan: And that this is the Case you may be assured, if, under the Influence of such Transports, you should either deliver any thing inconsistent with any former undoubted Revelation of God's Spirit in the Scripture, or be carried forth in a Flow of Words, not tending to the Edification of the well-disposed Hearers, or into a Singing without the Spirit, and without Understanding, or imagine your selves Heaven's Favourites whilst your Passions are unmortified and your Lives unsanctified. Be not deceived, Brethren and Sisters, these are the genuine Operations of your own deceitful Hearts, not of God's Spirit, whose Distributions are always made with Equity, Justice and Wisdom, and consequently he bestoweth not Joy and Consolation on such who are fitter Subjects for a Dispensation of a contrary Nature; But to the Unsanctified, whether publick or private, to the Sinner [whether gross or more refined such as are the Sinners in *Sion*] he ordaineth the bitter Baptism of Mortification and Dryness, as spiritual Men call it, rather than Fat things and full of Marrow. And that this is not a meer Speculation of mine, I think it may be useful to transcribe here for your Observation a Paragraph from the Writings of an experienced Man, one *George Bateman*, who wrote *A. D. 1650.* in that Age which by some is called the Age of Grace, when amongst a good deal of true Coin there was also a Mixture of the False  
of

of this kind, which he describes in these Words, "The foul Fiend (says he) transforms himself into an Angel of Light, and can work like God, and give Consolation to the Soul, and bring it into Raptures and Ravishments, and can bring the Promises to Remembrance; which is suitable to confirm his Workings, and from such Working can make the Soul believe its Regeneration and its Calling and Election to be made sure, in which Assurance the Soul will often rejoyce, and shall have many false Flashes of Love. ——— exceeding fool-hardy, led by false Consolation, and rejoycing in its Fool's Paradise." But tho' such (in the Words of the Prophet, *Isa. l. 11.*) may kindle a Fire, and compass themselves about with Sparks, and walk in the Light of their own Fire, and in the Sparks that they have kindled. This shall they have at the Hand of the Lord they shall lie down in Sorrow. And it is observeable in the Vision of the Prophet of old, (*1. Kings xix.*) that the Lord was not in the great and strong Wind that rent the Mountains, and brake the Rocks in Pieces, nor in the Earthquake nor in the Fire, but in the small still Voice."

Thus have I enumerated the principal Occasions of Stumbling and Offence, which I have observed with Sorrow here and there, now and then, to have arisen from *Things said*, &c. inconsistent with the Dictates of the Holy Spirit, with a sincere Desire that they may be avoided, left in the Words of the Prophet, "*Fa-cob* be given to the Curse, and *Israel* to Reproaches," which, that God may avert is the Prayer of your sincere Friend and Loving Brother, (*not in Word and in Tongue, but in Deed and in Truth*)

*Bernardus Utopiensis.*

## R E M A R K S.

**I**T is necessary to observe, in Defence of the Reputation of this People, that a prudent Care is taken by them to admonish those that err in the Instances that *Bernard* hath mentioned. But the Sorrow of this Affair is, that these last are too often Men of strong Wills and Imaginations, but weak Understandings, which Sort of Men are always hard to be controuled: In the mean time I know of no better Use that can be made of my Friend *Bernard's* Observations, than this; that the Tendency of them should be to convince us of the Frailty and Weakness of our Nature, to inspire us with a perpetual Watchfulness and Jealousie over our own Hearts, and shew us the Necessity of imploring the Aid of that good Spirit which can enlighten our Darkness, strengthen our Weakness, and preserve us from those

those Mistakes to which the Deceitfulness of our own Hearts; and the Suggestions of the Power of Darkness continually expose us on this Stage of Trials and Temptations. And wishing that my Friend *Bernard* may be as quick-sighted in discovering his own Infirmities as those of others, I shall recommend to him this short Exhortation: That altho' the Chaff and the solid Grain, the Tares and the Wheat may be suffered to grow together for a while, yet the Time hastens on apace when there shall be a Separation, when the Tares shall be burnt and the Chaff shall be blown away, but the solid Grain shall be laid up in the Garner. In the mean time, let us exercise Christian Patience; and as we are, notwithstanding all the Din of Hypocrites, as well as Cavillers and Scoffers, solidly assured that there is among us a sensible, orthodox Ministry, whose Understandings being illuminated by the Divine Light, their Discourses convey Light and Instruction to their Hearers, whose Tongues having been touched by a live Coal from the Altar, do awaken our Souls to Virtue, whose Lives and Conversations are agreeable to their own Doctrine, who do Honour to the Holy Principle they profess, and are truly worthy of double Honour from us, and a Blessing to the People, and that such we have not only among the Male but also among the hitherto too much despised Females, for which let him and me joyn in ascribing the Praise and Glory to the Lord our God.

F I N I S.



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